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Zion's Herald.

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The Outlook.

The Standard Oil magnates have decided not to fight the decision of the Supreme Court of Ohio, which adjudged their combination to be illegal, but to submit to the 2,000 or more certificate holders a resolution to terminate the trust agreement. The public condemnation of trusts is so pronounced and universal that the officers of the Standard are willing to yield and dissolve the monopoly. If the certificate holders agree with them, the stock will be returned to its owners, and the various companies will then reorganize and conduct their own business, or enter into new organizations as they may see fit. The Standard Trust represents a capital of \$105,000,000. It was organized in 1870 by H. M. Flagler and J. D. Rockefeller, and by its peculiar tactics—by securing railroad and other advantages, and by local "fighting" reductions in the price of oil—it rapidly absorbed all competitors, or forced them out of business. Its operations have been conducted on a tremendous scale. It has not only acquired possession of immense productive areas, but it has managed the refining part of the business and controlled also the pipeline and other transportation. Its export trade alone amounts to \$50,000,000 yearly. Large fortunes have been made by its officials, and yet by doing away with the competition of the refineries, they have reduced the cost of manufacturing, and the price of oil to the consumer has steadily decreased. Unfortunately, their imitators in other lines of business have been more covetous and less wise. The surrender of the Standard—the Colossus of trusts—will make weaker and less defensible monopolies tremble. Evidently such gigantic and irresponsible pools as the Standard and its followers, however successfully managed, have had their day.

Not from Russia alone, but also from the great capitals of continental Europe, come cries of distress from workmen who hunger for bread. The destitution in Berlin and Vienna has become so unbearable that uprisings have taken place, and the clamor of the famished has been temporarily appeased by distribution of food and provision for employment on public works. The authorities in Dantzig and Cologne and Leipzig also have been compelled to make similar provision—besieged, as they have been, by men who begged piteously the chance to earn bread for themselves and their starving families. A trade paralysis at Dortmund in Westphalia has turned more than 2,000 employees into the streets, with no opportunity to provide the necessities of life. Similar distress is reported in France and Italy. This distress may at any moment become acute and an outbreak against social order begin, with which the governments of these countries will find it hard to cope. There is ground for the fear that unless some effective system of relieving the popular discontent and misery is speedily devised, the coming months will witness desperate conflicts. The approaching Labor Day is, very properly, anticipated with apprehension. The outbreaks on the first of May last year were bad enough; they will be more numerous and sanguinary this year, if we read the signs aright. The revolutionary spirit is rife all through Europe, and may blaze forth at any moment. King Leopold, it is said, foresees trouble, will invite a conference of the Powers to Belgium, to arrange for common action against the Anarchists. It is not the Anarchists who are to be dreaded—they do not number more than 10,000 in all Europe—but rather law-abiding citizens, burdened by taxes to support vast military establishments, and the victims of a social order which at once enslaves and impoverishes them.

The threatened English coal strike is, on its face, a gigantic one. At present writing it involves 100,000 men, and may involve twice as many more. Though only temporary, it will cause great hardship. The price of coal rose rapidly last week; Londoners paid \$10 a ton for it before the strike began. The poor especially will feel the added cost for this necessity of life. Bread, too, will be higher. Manufacturers who cannot import coal or afford to run their factories at the advanced price for fuel, will shut down, and thus, according to one estimate, nearly a million persons will be deprived of work or have their comfort seriously disturbed by this needless suspension. We say "needless," because there was no real necessity for it. The miners have been earning fair wages; but they have produced more coal than the public needed. Of course the price went down. Then the owners proposed a reduction of wages or a reduction of the days of labor. The Miners' Federation, which represents the majority of the employees, declined to submit to either. They proposed, instead, to give the men a "holiday," for a week or two, and provide for them dur-

ing their "rest." So it happens that the miners will not suffer especially, for most of them will be on strike pay, nor will the mine-owners. The latter will dispose of their surplus coal at 50 or more per cent. above regular prices, and will save a million or two dollars in wages. It is the public at large who will suffer—as they always do from any literal or practical combine.

Senator Washburne's bill to regulate immigration contains some novel features. It proposes to appoint a Commissioner of Immigration, who shall be stationed in Europe, together with twelve inspectors, to be distributed at the twelve ports whence the greatest number of aliens started for this country during the past three years, and to be under the authority of the U. S. consuls at these ports. They are to personally inspect all would-be emigrants, and take their statements under oath that they do not belong to any of the classes excluded under our laws. The license tax is to be fixed at one dollar for each emigrant. With this careful foreign inspection and a no less careful home inspection on the arrival of ships from abroad, the sifting ought to be reasonably complete.

No reply has been received, at the time we write, to the protest of the State department against Lord Salisbury's refusal to continue the *modus vivendi* in Bering Sea the present year. The Arbitration treaty is before the Senate, but action is apparently delayed till England's answer is received. That was an excellent point made by the President in the communication sent by Assistant Secretary Wharton: "It is not consistent with good faith that either party to an arbitration should, pending a decision, in any degree diminish the value of the subject of arbitration." It is believed that Lord Salisbury, who is supposed to have followed Sir Charles Tupper's counsel, will conclude that Canada's fishing fleet does not represent sufficient capital to imperil the settlement of a question which has caused so much agitation, and which is on the eve of being amicably adjusted.

Briefer Comment.

THE effort of the Bar Association of New York to purge the judiciary of that State of the charge of being corrupt, by the investigation of the conduct of Judge Maynard of the Court of Appeals, is one which will be watched throughout the country with intense interest. It will be remembered that the Dutchess County election returns, electing the Republican candidate to the Senate, were, by order of the court, transmitted to the board of State canvassers by the county clerk, who then followed them to Albany, consulted with Gov. Hill, and by his recommendation intercepted the copies sent to the Governor, the controller, and the Secretary of State, taking them from the mail in the office of these officials, so that the corrected returns not being before the board of canvassers, they counted the false returns and seated the Democrat, who had in reality been defeated. Isaac H. Maynard was then deputy attorney-general, and he personally, as the counsel of the controller, it is asserted, took these returns from the controller's mail and gave them to the Dutchess County clerk. He received his appointment shortly after to his present position. The county clerk was subsequently tried for his part in the transaction, but the Supreme Court by Judge Cullen declared that the real criminals were Gov. D. B. Hill, Secretary of State Frank Rice, and Deputy Attorney-general Maynard. The Bar Association through its chairman has appointed a non-partisan committee of nine of the ablest lawyers of New York, who are to report March 22. It has been noted that all through the discussion of the case Judge Maynard has made no attempt to cleanse the stain upon his ermine.

THE 70th anniversary of the birthday of Dr. McCall and the 20th of his wonderful mission in Paris and throughout France, has just been celebrated. Coincident with these events is the meeting of the Boston Auxiliary of the American McCall work grows in power and extent and increases in interest. One of the striking features reported is the employment of a mission boat to ply the rivers of France. France is believed to be on the eve of a mental and moral transformation. When Dr. McCall, at the age of fifty, entered France, he was unacquainted with the language, but he now composes hymns as well as a native born. Some fifty or sixty towns have mission stations, and the influence of the work has been felt along the Mediterranean and the coast of Africa. During the past year 1,250,000 people have visited the stations where services are held every day in the week, and 24,000 persons have been on board the mission boat. The work is purely un denominational and simple, and appeals to an overburdened people who are purely atheistical in their belief. While this is the land of the crucifix, its people accept certain forms of the church, but are ignorant as to the life of Jesus Christ. France is tired of atheism, profanity and immorality, and is seeking to better her condition, not for religious purposes, as she would say, but for humanity's sake. The "white fields of France" are resounding with the cries of an army of reapers, and the spiritual harvests will astonish and rejoice a waiting world.

THE Paddock Pure Food bill, which has recently passed the Senate without division, has a good deal of merit. If it passes the House and becomes a law, it will check much of the adulteration now practiced. It will prove especially effective so far as food adulterations go, though it is intended, also, to apply to the case of drugs as well. It provides for the organization of what is known as a food section in the Department of Agriculture, to which are to be submitted for analysis samples of food or drugs offered for sale in any State other than where they are manufactured, or for original packages from foreign countries. It imposes a heavy penalty for adulterated or misbranded articles offered for sale. The bill is pretty carefully guarded, so as not to interfere with legitimate compounds, such as patent medicines. Agents of the Secretary of Agriculture are to be provided free with samples for analysis whenever they may demand them. The wholesale druggists are reported to be sensitive about the bill, and to claim that there is a high standard of purity maintained among drugs now offered by them for sale.

THE SUNDAY NIGHT SERVICE.

PROF. S. F. UPHAM, D. D.

WHAT shall be its character? This is a question asked with much solicitude in some places, both by pastor and people. The crowds that once thronged the churches on Sunday nights, in our cities and villages, are gone, and, in the opinion of some, cannot be brought back unless by the employment of methods which are novel. The Sunday morning service is well sustained, the Sunday-school is large and efficient, but the third service, which ought to be the culmination of the day, is dull, uninteresting, and chiefly conspicuous for its dreary waste of empty benches.

It was not so once. There was an institution in New England a quarter of a century ago which was unique and peculiar. It was the Sunday Night Prayer-meeting.

There was nothing like it in any other part of the country. It drew the people in crowds to the house of prayer. The hearty singing, the fervent praying, the intelligent speaking, and frequently the intelligent shouting, possessed a wonderful attractiveness. Persons of refinement and culture, half-frozen in the chilly atmosphere of their staid old churches, were glad on Sunday nights to warm themselves by the glowing fires that burned in Methodist meetings; while the unconverted, unable to keep away, were "struck under conviction," and after a season of genuine penitence, which sometimes manifested itself in passionate weeping and strong cries as they bowed at the altar, were brought out into "the glorious liberty of the sons of God." Conversions on these Sunday night meetings were too frequent to cause astonishment. The "greater works" which the Saviour promised that His church should accomplish, were wrought.

The writer, in penning these lines, is thinking of Hanover St. Church, Boston, as he knew it when its pastor, twenty-five years ago. Dear old Hanover Street! Can any one who ever had any relation to it ever forget those prayer-meetings? Let me describe one: It is Sunday night. Two sermons have been preached and the Sunday-school has been held. At half past six o'clock ten prayer-meetings begin—one for young men, the other for young women. Prayer, earnest, ascends for the descent of the Holy Spirit upon the great meeting to be held an hour later in the large vestry. The hour arrives; the room is crowded; a hymn is sung, and sung heartily. A season of prayer follows, then a short passage from the Holy Book is read by the pastor, and a few general directions are given to the meeting. Then the speaking begins. It is not rant nor shallow sentimentalism, but downright, hearty, common-sense exhortation by intelligent men and women. The simple Gospel of Jesus Christ is preached by those in whose hearts the kingdom of heaven has been set up; by those who know Him not simply as the greatest personage in human history, but a personal Christ, living and able to save. They preach theology, not in cold, rigid language, nor with the formal precision of scientific statement, but with an earnestness of spirit which the love of Jesus alone can inspire. Nine o'clock comes, but there is no abatement of interest; the tide of holy emotion rises higher as the pastor makes the closing appeal and endeavors to fashion the excited feelings into an act of the will. Sinners in great distress kneel at the altar; the Holy Ghost Himself draws near, and accomplishes His regenerating work in human souls. Saints are in transports, and amid songs and shoutings the meeting closes. This is not an exaggerated statement, as many now living could testify. The "old Hanover Street prayer-meeting" will live in the memory of thousands through time and in eternity.

But a change has been going on in the prayer-meetings in our churches within the last quarter of a century. The old-fashioned type has largely passed away, and the "testimony" meetings has taken its place. Thoughtful addresses and fervent exhortation by the lay members of the church are seldom heard in these days, and as a consequence our meetings lack freshness, point and power. It may be beneficial to the individual Christian to rise in every meeting and utter a few words of Christian experience, but this exercise is not usually to the edification of thinking people outside the church. Persons who take part in a public religious meeting are not, indeed, to be judged by the canons of rhetoric; nor are infidelities and inelegancies of speech to be noticed. But it is expected that they say something which is born of thought. There is great significance, moreover, in the fact that thoroughly cultured people are the last ones to notice the intellectual weaknesses of others and the first to appreciate a fine, helpful thought, though it be expressed in careless or even rude speech; but thinking people in these times do demand of those who speak in religious meetings well-considered words, and not the utterance of pious platitudes which have been so frequently repeated as to be utterly meaningless. The "testimony" is mainly for the class-meeting and the mid-week prayer-meeting, while sturdy, thoughtful address, somewhat hortative in character, is best adapted to a congregation gathered on Sunday night, and composed largely of unconverted persons.

Now a question arises which many intelligent pastors have been compelled to consider: What shall take the place of the old-fashioned Sunday night prayer-meeting? There can be but one answer to this question:

Preaching Must Take Its Place.

It is possible to call back the crowds that once thronged our temples, and restore to primitive glory and power the Sunday night service of former times. Methodism is not dead nor dying. It still commands the sympathy of the common people—when it is Meth-

odism. A few points deserve particular notice:—

1. The service should be in the church—not in the vestry, which perhaps is dark, dingy or damp, and not easy of access from the street, but in the church—well-warmed, well ventilated and well lighted.

2. It should be understood that all seats are free; while gentlemanly ushers, who have good eye-sight, know how to smile, and have a gift at shaking hands, stand at the door to extend a hearty welcome to all—to the poor man and his family as well as to the rich man in "goodly apparel."

3. The service should be brief and simple, yet conducted with grace and dignity. People expect this when they go to church, and a simple service need not lack impressiveness. To this end the pastor, if of a cultivated taste, will strive to throw a sacred and spiritual atmosphere around everything he does in conducting public worship.

4. In every popular religious service music must have a prominent place. People enjoy singing. It expresses community of feeling, enkindles emotion, and prepares the heart and mind of the hearer to receive the Gospel message. Recognizing the attractive power of good music, some pastors, in order to "reach the masses," have substituted for preaching on Sunday night a service of song—a sacred concert—as destitute of spiritual worship as are the sermons of modern "liberal" preachers of religion. Profane men and frivolous women, fresh from the boards of the opera, are installed, on the evening of God's holy day, as leaders in a service which ought to gladden the hearts of men and angels. There can be a no more complete burlesque upon Christian worship than the performance which, under the beautiful name of "service of song," goes on in some churches. The pastor, indeed, is allowed to say a few words at a certain place in the "show"; but the sermon, which must be very brief, is simply endorsed by the "worshippers," who listen with scant courtesy for the final amen. Let Methodists be done with such nonsense, and restore in their churches the hearty chorus and congregational singing of former days. It may not be artistic; but what of that? It will be glowing, spiritual and evangelical, and express the desires and emotions of Christian believers met in God's house to "publish with the voice of thanksgiving, and to tell of His wondrous works."

5. But the feature of the Sunday night service must be the sermon—not a dry essay, but a discourse saturated with the plain, simple Gospel. It is this that people—wary, tempted, hungry, conscience-smitten—come to church to hear, and are disappointed if they hear anything else. The pulpit has not become a mere item of church furniture, nor the preacher a mere functionary, very respectable, indeed, but powerless as a moral force. People do want to hear preaching, and will rally around the pulpit when it interprets to their minds and hearts the truth of God. The rostrum can never supplant the pulpit, nor the lecture take the place of the sermon; but the preaching which is adapted to the age and demanded by it must set forth the old historic faith in new settings and with a flexibility, simplicity, culture and earnestness which are born of a firm conviction of its truth. There is no place in Methodist pulpits for skeptics. He who doubts the fundamentals of Christianity might as well cry among the tombs as preach to living men.

It is for warm, evangelical Methodist preaching that we plead, especially on Sunday nights. Methodism has triumphed by preaching. Her founders under God were preachers—men who had graduated at the feet of Jesus Christ, linguists read in the language of a spiritual Christianity. When Elijah Hedding and Timothy Merritt and Wilbur Flak were stationed in Boston, the common people crowded the plain churches in "Methodist Alley" and Bromfield Street to hear them preach.

Has the Gospel lost its power? Why not try the old methods?

Madison, N. J.

Dr. Daniel Steele's Column.

A Parable.

AND the man which had the writer's ink-tome by his side spoke a parable unto them to this end, that men ought always to show love by sacrifice; saying there were in a certain city a good man and his wife who walked daily in all the ordinances of the Lord blameless. And there were born unto them, as unto God's servant Job, seven sons and three daughters. But unlike the man in the land of Uz, there were unto them no sheep, nor camels, nor yokes of oxen, nor she-asses. They had a small house and a large family. This poor man did eat his bread in the sweat of his face. From the rising of the sun until the going down of the same he did make and mend shoes for the people of that city, and his wife did look well to the ways of her household, and she ate not the bread of idleness. She did rise also while it was yet night and gave meat to her husband and children. She sought wool and flax and did work willingly with her hands, using the spindle and the distaff. And they did teach God's commandments diligently unto their children when they sat in their house and when they walked by the way, when they lay down, and when they rose up. They prayed to the God of heaven for their children, morning and evening, that they might not walk in the ways of evil men. They also taught them to pray, and to love and obey their Creator in the days of their youth. They gave wages to teachers to instruct them in the wisdom of their generation. They sought skillful physicians to heal them when sick. They went hungry in order that they might give food to their children when there was a famine in the land, because the fig-tree did not blossom,

and there was no fruit on the vines, and the labor of the olive failed, and the fields yielded no meat. They were clad in vile raiment, in order that their sons and daughters might wear goodly apparel among the youth of that city.

The toil and self-denial and prayers of these parents were not in vain. All their children turned their feet into the ways of piety. By their industry and frugality one came to riches, and all the others to a sufficiency of the good things of this world. The sons took unto themselves wives of the virtuous women of that city, and their sisters were married to men which feared God and eschewed evil. But their parents were now naked and destitute of daily food. They were no longer able to work, because they had worn themselves out for their children. At first these showed their gratitude by giving each ten shekels every year to their aged father and mother. With these one hundred shekels they were kept from perishing with hunger. At length some of their children neglected to bring their yearly gifts of silver, and Johannes and Hannah, the more thoughtful and loving children, took upon them to visit their brothers and sisters to stir up their pure minds by way of remembrance of their needy father and mother. They were grieved to find that the yearly gifts were given grudgingly, because of an eager desire to lay up their money against a time of need.

As years passed by, this state of things waxed worse and worse, and the hundred pieces of silver were gathered with more and more difficulty. At last Demas, the wealthy son, invited all his brothers and sisters to a feast in his own house. They all came. Johannes and Hannah urged the others to take better care of their worthy parents by giving more money and by giving regularly, for the needs of their parents were increasing with their years; and besides this, their house was falling into decay and must be repaired. They all with one accord began to make excuse. One had bought a farm, and had not quite paid for it. Another, who was a merchant, needed more silver to buy more merchandise, for his trade was increasing. Another was just then making a great wedding feast for his daughter; and still another was now paying double money yearly that his heirs might receive more thousands of shekels when he should die. After these excuses Demas said: Go to now, my brothers and sisters, I have a plan by which more silver will be gathered for the sustenance of our dear parents and for the repair of their house, and at the same time our burdens will be lightened or wholly removed. Let us on the coming birthday of our father invite all the people of this city to a public benefit given to our parents, commonly called a fair, and, more recently, a sale. Let us send our wives and daughters through the city to ask of all the people to give, the women of their needlework and cakes full of sweet fruits, the bakers of their loaves, the merchantmen of their silks and fine linen, the marketmen of their savory meats, and the vineyard-men of their choicest wines. Let our women prepare broth of venison and messes of pottage for the many young Esaus in our city who will come each with a half shekel in his hand to pay to the gay maidens who will minister at the feast. Let other maidens sell chains, and bracelets, and bonnets, and rings, and earrings, and changeable suits of apparel, and mantles, and wimples, and crisping pins, and glasses, and hoods, and vells, and perfumes. The merchants will not refuse to give these things; for are they not nourished by our trade? Let us send heralds to proclaim this fair and to write it on all the gateposts in our city. To this they all agreed, except Johannes and Hannah, who were grieved even to tears, because it showed a lack of love to their parents, and because it would bring reproach upon the good name of the family. Thus these children were divided, and the more part called the less part sorrowful and Puritanical, and the two sorrowed that the night had lost their first love.

The fair was held two days and nights in a great tent just within the city gate. Many people attended, and two hundred shekels were gathered and put in a bag and brought by Demas to his parents, with words of cheer, because of so many pieces of silver for their needs. The blind old mother wept, not for joy, but for sorrow. With difficulty she sobbed out, "I never thought we would come to this; it is next to being on the town." The crippled old father picked up his crutches and hobbled into his bedroom, deeply sighing while he attempted to utter an old Semitic saw:—

"How sharper than a serpent's tooth
To have a thankless child."

Johannes and Hannah came in soon after and laid down double their yearly gifts, and their father and mother were comforted in their love.

Do my readers say, "Declare unto us the parable of the parents and children?" The inkhorn replies: "Know ye not this parable? And how then will ye know all parables?"

NEW YORK LETTER.

"MANHATTAN."

OUR Preachers' Meeting, in point of interest and attendance, has amply repaid the business committee for the program which they had prepared and printed, covering the first three months of the year. Dr. J. J. Reed, the chairman of this committee, deserves the thanks of his brethren for the arrangement of speakers and topics; for a program more varied and interesting can hardly be imagined. We were somewhat disappointed in not hearing your Dr. Banks, whose name was made familiar to New York Methodism by Hugh Price Hughes, in his famous address in Carnegie Hall, and we hope some time in the near future that the committee can arrange for an "open date." Dr. Brodbeck, however, at our meeting last Monday, "captured the crowd," and made for himself a large place in the esteem and appreciation of the brethren. Boston always walks at the head of the procession.

It is possible that the near approach of the Annual and General Conferences may have something to do with the very large attendance of ministers in the Book Room every Monday; and why not? Many of these ministers, probably a majority of them, expect

to move within a few weeks, and the matter of their next appointment is of serious moment. It is not a question of "loaves and fishes," for to the honor of the Methodist ministry it can be truly said that financial considerations affect but a very limited and inconspicuous minority. There are other elements in this problem, such as school facilities, family health, personal fitness, church conditions; and the minister would be less than a man if he were lacking in interest with regard to the future and its possibilities. And so when our dear brethren of the laity come to the Book Room and see so many of the ministers engaged in earnest conversation, they should not nudge each other and smile satirically and whisper of "log-rolling" and "clerical politics," for in all honesty there is very little of this business going on. Of course "Manhattan" is only writing of New York.

And then, too, these ministers have opinions—opinions amounting to strong convictions—on some of the questions that will come up at the next General Conference, and they mean to express those opinions through the delegates who are to be elected. Not to do this would be "taxation without representation," and so they desire in every honest and legitimate way to send such brethren to Omaha as will correctly interpret and voice the sentiments of their constituents. To do this, close personal friendships will be pleasantly set aside. Men will vote against each other, though at the same time they ardently love each other, and that sturdy independence which is so strong a characteristic of the Methodist ministry will, in the next few weeks, manifest itself most strikingly. In national politics the Methodist minister may not be much of a "Magnum," but in church politics he is a law unto himself, and that law is "the law of liberty."

Our City Church Extension and Missionary Society has been spending a few extra afternoons in discussing the matter of some downtown churches, and listening to proposals for church consolidation. It seems a pity to interfere with churches that are doing a measure of good, and unite in one three of our pastoral charges, and yet this is undoubtedly the best thing that can be done. We have far too many little churches in this city; and what applies to this city, applies to almost every other city on the continent. It is all very well to talk about "holding the fort," but when those inside the fort are barely able to keep themselves from starving, when anything in the way of successful fighting is out of the question, when the garrison is constantly growing weaker and no re-enforcements are possible, to insist upon people, for the sake of denominational pride, remaining in such conditions, betrays a lack of strategy on the part of those in authority. Spurgeon, in his direct and homely way, confessed that "he hadn't brains enough to run a small church," and so he built the big Tabernacle; but we are not as honest as Spurgeon was, and rather than admit a paucity of brain, we will waste our time and strength in trying to run small churches. The whole matter of city evangelization needs to be revamped. With a few exceptions, Methodism in our chief cities is living at a dying rate. Large, strong churches in the other denominations are reaching the people, where our little churches, away off on side streets, are doing almost nothing. A crowd draws a crowd. Numbers breed enthusiasm. The best paying ships on the Atlantic are the big steamers that sail from New York to Liverpool.

The evangelist has been very numerous in New York this winter. In Calvary Church, Harlem, Dr. Day, pastor, "Gypsy" Smith has labored earnestly and successfully; in St. James', Dr. Price, pastor, C. H. Yatman spent some weeks and met with much favor; in 118th St., Dr. Burch, pastor, T. Harrison has been at work since the opening of the year; in Madison Ave., Dr. McChesney, pastor, Mr. Yatman is holding a series of meetings; and in several other of our churches this special form of extra help has been called in. What does it all mean? Has it come to pass that the Methodist minister is so engaged in the temporalities and general concerns of his church that he has neither the time nor the strength to engage in revival work? Or has it come to pass that the laity of our churches, in order to be relieved from any personal responsibility, prefer to pay some one to come and do their work for them? Is it no longer possible for a minister and his official board to conduct a series of revival services with the result of quickening the church and awakening an interest in the neighborhood? Must we depend entirely upon outside agencies, and surrender our rights in the matter of the conversion of souls? These are grave questions, and they are asked in an honest and earnest spirit, and absolutely free from everything in the form of criticism. And if these questions must be answered in the affirmative, then the glory has departed from Methodism.

Thanks to the five-year rule, there will not be very many changes in this city; and if the time limit were removed, the changes would be very few indeed. In some cases, however, the brethren, feeling the strain and burden very exhausting, will "put themselves in the hands of the presiding Bishop." It is understood that Dr. Strobridge, of St. Andrew's, has asked his official board to take some steps looking to a change of pastors, and it is also understood that Bro. Hyman, of the Cornell Memorial, contemplates removal at the approaching Conference. These brethren have done splendid work in their respective fields, and have well earned the regard and esteem in which they are held. Dr. Wesley Johnston, now on his fourth year in 61st Street, will assume the magnificent responsibility of St. John's, Brooklyn; and Dr. C. E. Miller, now of Greenpoint, is invited to succeed Dr. Johnston at 61st Street. Dr. M. B. Chapman, of First Church, New Haven, where he has spent five prosperous years, will return to his former charge in Brooklyn, New York Avenue—one of the noblest edifices and finest appointments in Methodism. Dr. W. V. Kelley, who is closing a second pastorate in St. John's, Brooklyn, where his ministry has been crowned with great favor, will succeed Dr. Chapman at New Haven. Dr. G. P. Maine, after five years of splendid work in New York, and where he witnessed the erection of the new church and parsonage, will probably take the secretaryship of the Brooklyn Church Aid Society—a position for which he is eminently adapted. Across the North River in Jersey City, Rev. W. E. Ekins, so well known in New Hampshire, closes a full term in the Simpson Church where his work has been remarkably successful. In Middletown, Conn., Rev. F. Mason North has had five years of large prosperity and favor, and has been nominated as secretary of the New York City Missionary Society.

These are a few of the many changes which are inevitable in the three great Conferences which centre here. Bishop Bowman will have to appoint a presiding elder to the Jersey City District, where Dr. Lowin is closing up a full term, but it is understood that the Bishop will not have much difficulty in prevailing upon some of the brethren to accept that responsible and trying position. You would probably be glad to know the names of the brethren who are willing to go to General Conferences. But patience is a Christian grace, and one which we cannot cultivate too carefully. And so we will let this matter stand over for the present.

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WEDNESDAY, MARCH 16, 1892.

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THE LAW OF INCREASE.

The process of fruit-bearing is the same everywhere. It begins always with the germ, the seed, small in its actual life, but infinitely great in its potential life. Then there must be a giving forth, an apparent expenditure and scattering abroad of this seed-life, small as it is, and a still further expenditure of energy from without, to sustain the beginnings, or rather the unfoldings, of new life in the germ. This is the universal law of increase. It prevails in every realm of being where there is a vital or reproductive principle at work. It operates in the mental and spiritual realms, as well as in the physical. A man bears fruit in character, just as a grain of corn bears fruit in its kind. He must obey the universal law of increase; first, the small beginning; then, the apparent expenditure of himself; and, finally, the appeal to a larger energy from without, to sustain the unfoldings of his new life.

Man, in the development of the spiritual life, must recognize the infinitesimal of his moral and spiritual attainment; but, more than that, in order to increase and bear fruit, he must be constantly giving of what he has. How could any grace, either of mind or soul, become established and enlarged, were it not for the expenditure of that very quality which it represents? Sympathy, charity, love—these graces grow only by exercise, which is expenditure of energy. So we see how closely, in his spiritual life, man follows the universal law of increase—the giving forth of what he has to produce more and ever more of the same.

But even this is not enough. As, in the natural world, the seed must make demands upon earth, and air, and sunshine—demands upon an energy outside its own, and infinitely greater than its own—so man in his spiritual unfolding and development has to make demands upon the Divine energy which lies about him and renders his development possible. No soul, though it give itself utterly, can grow, unless it lays hold upon the great vivifying forces of God's love and sympathy. The highest moral excellence is impossible in a life which depends simply upon moral standards and the power of the will to maintain allegiance to them. The law of increase in righteousness demands the enlistment of higher forces in the process of soul-development. It is not enough that we give ourselves to others; we must also make it possible for God to give Himself to us.

"OUR METHODISM MUST BE DEMOCRATIZED."

Dr. Joseph Pullman, of the New York East Conference, has a very able paper in a late number of the *New York Advocate* on "The Weakest Spot in Our Methodism." After a poetic introduction, the plain prose of which is that there is more danger in stagnation than revolutions, though these sometimes be painful and even cruel, he says that, to meet the present and prospective wants of our church, "our Methodism must be democratized." He could not have expressed the opinion of every intelligent Methodist in more forcible words. There may be a few antediluvians among us who will utter a feeble dissent, but they are so few as to merit but little attention beyond the tender treatment which is always due to old people who would much prefer to travel on horseback, or not travel at all, rather than to risk the lightning express because it may hurt something or somebody.

When American Methodism was organized, the thought of the equality of all men was regarded as a "barren idealism," and it was not difficult to organize a church as a hierarchy after the model of the Roman Church, very slightly changed by the Church of England. We may concede that the exigencies of the period made this form the most effective. Our "societies" were scattered, and composed chiefly of the poor and unlettered, living for the most part in backwoods rural dis-

tricts, who had neither time nor qualifications for studying churchcraft. But that condition long ago passed away. We include in our communion to-day many of the most learned and devoted Christian laymen in the nation, and we would have included thousands more had we not failed to recognize the fact that the world had moved away from the social conditions among which Methodism was born. It is simply appalling to call the roll of eminent and efficient laymen who were born of Methodist families or converted at Methodist altars, who have gone into other communions for no other reason than because, as Dr. Pullman expresses it, "There is too much power and too little responsibility on the average man, both layman and preacher." None but a cynic can contemplate complacently the army of able ministers who have gone from Methodist families and Methodist schools into the pulpits of other churches, only because of the anachronistic form of our church economy.

Dr. Pullman discusses several specific items. We do not care to discuss any of them. It will be time enough to discuss these when we may be able to act upon them. Most of them are of the class which, like the "woman question," can be voted into the category of constitutional questions, and that is the end of all controversy. Over the portals to that tomb is inscribed: "Dismiss all hope, who enter here." But Dr. Pullman is himself still in the gall of bitterness and the bonds of heresy. Speaking of the possible danger from hasty legislation, he would submit all changes of a serious character to the Annual Conferences. Why to the Annual Conferences? Have laymen no right to consider such questions? They have no voice in the Annual Conference, and, for that matter, no voice in the General Conference; for, as Dr. Pullman suggests, in addition to the fact that the so-called laymen constitute less than one-third the General Conference, they are not elected by laymen as such, but by a body that is elected by the quarterly conferences, which, in turn, is composed of traveling preachers and of laymen chosen by the pastor. There is not the least particle of lay representation from beginning to end. For that matter, as Dr. Pullman shows, there is very little representation in the ministerial branch of the General Conference; for the man is rarely elected on any issue, or because he represents any proposed measure. It is his social or official position that elects him, not his opinions on any ecclesiastical question. But let us say to Dr. Pullman and all whom it may concern, that the bare suggestion of referring any question of reform to the Annual Conferences, smacks of how not to do it. No matter if every layman in America desired a change in the economy of the church, and every local preacher, and seven-tenths of the traveling preachers, less than the other three-tenths of the members of the Annual Conferences alone can negative the wishes of the whole church besides. In other words, about three thousand Methodists can negative the wishes of two and a quarter millions of other Methodists. Dr. Pullman says truly that our Methodism needs democratizing.

But how can this be done? It never can be done through what is called the "restrictive rule process." No commission on earth can ever prepare amendments that will not be obstructed by that immovable three thousand. Besides, no constitution will be democratic enough for to-day and for the future that does not bring Methodist laymen to the front and recognize them as the equals of the ministry both in ability and in devotion to the interests of the church. We close by quoting from Dr. Pullman this beautiful and truthful thought: "Revolutions are seldom dangerous. Danger lies in stagnation, in the tyranny of repression [restriction], in the immortality of fear." As we have heretofore suggested the only possible way of democratizing our Methodism—that of a constitutional convention, that shall begin at the foundation and build from the ground up, and submit its work to a vote of the whole church—we add only: "Our Methodism must be democratized!"

THE SOUTH-SIDE VIEW OF METHODIST UNION.

To the friends of Methodist unification, Dr. W. P. Harrison's book on "Methodist Union" must prove disappointing. Instead of the warm and generous word we might have anticipated from the able and eminent preacher of the Church South, in favor of wider and more intimate Christian fellowship, the author endeavors to show how impossible it is to attain organic union of the Episcopal Methodists. The reasons he adduces are a half-century or more old. The book is a rehash of the incidents in the anti-slavery struggle. The long and tedious record from Calhoun down to the General Conferences of 1844 and 1848 is gone over, with a running commentary emphasizing the Southern interpretation thereof and containing dings at Northern fanaticism and greed of gain, and at the hypocrisy and meanness of New England.

Beyond the fact that the recital is somewhat stale and unprofitable for a generation which has quite outlived those earlier transactions, and is disposed to cultivate more appreciative and generous sentiments toward fellow believers, especially those of near spiritual kin, we have no objection to these references to the past. We have ceased to be sensitive to the criticism of the doings of a former generation. We do not hold any of our ancestors to have been infallible. We are under no vow to defend everything done by the people of New England, of the North, or even of the Methodist Episcopal Church; and we certainly do not propose to allow our more generous

impulses, in favor of broader Christian communion, to be controlled and measured by the opinions and acts of men living under other conditions and acting under the excitement of a great controversy. Having passed into a new age, it becomes us, as disciples of the Prince of Peace, to forget the unpleasant things behind and to address ourselves to the demands of the present and future. The very worst use we can make of the unpleasant historic incidents of fifty years ago is to keep alive old prejudices and to revive animosities which ought long since to have disappeared from the minds of Christian men, who have come face to face with a condition of things demanding the co-operation of all the good forces of society. Whatever our views of the acts of parties fifty years ago, they should prove no bar to movements toward a better state of feeling and a more intimate union of Christian people. We cannot afford to fight the old battle over. It is a hopeful incident of the time that the Methodist Episcopal Church seems to be passing out of the storm cycle. The old generation is gone; the new one is indisposed to revive a conflict over spent issues. What was done, remains done; but to re-enter the lists is felt by our best men to be the height of unwisdom.

This book makes one feel that the Methodist Episcopal Church, South, has made less advance. The author remains entangled in the unpleasant incidents of the distant past. He writes as though the abolition cyclone were still on in full force, and as though he were addressing the men of the war period. But what has happened in the North will ere long happen in the South. The sober second thought that of powerful church will be those who will note the lapse of time and realize afresh the fact that we have entered a pacific age with rare opportunities and grave responsibilities. Broad men, on both sides, will in that better future learn to emphasize the points in which we agree rather than those on which we differ; they will see how closely we have come together rather than how far we have been driven asunder; and they will hasten to close a breach occasioned by the incidents of the anti-slavery controversy.

Dr. Harrison's book is an ingenious exposition and defence of the Southern theory of the facts connected with the division of the Methodist Episcopal Church. The South was, of course, in the right, and demanded only to be let alone, in the enjoyment of natural rights and ancient privileges. The North became offensively meddling with the domestic affairs and property rights of their Southern neighbors. If New England had minded her own business, the ancient harmony would have continued, and the church would have remained intact. At the General Conference of 1844 the ways of the two sections parted. The turning point was the action in the case of Bishop Andrew. He had been elected as a non-slaveholder, and when he became the owner of slaves the Conference asked him to desist from the performance of the functions of his office while the impediment remained. The South claimed that this action deposed him, and was such an insult to the South as to justify the utmost indignation among the people, imperiling the peace and even the existence of the church in the South. To relieve these brethren, the famous "Committee of Nine," which devised the "Plan of Separation," was appointed. The "Plan" authorized the division of the church into two Methodist Episcopal Churches, with a boundary limiting the extent and territory of each. The action on the "Plan" was final in all except what related to the Sixth Restrictive Rule. Under the authority of this "Plan" the delegates of the Southern Conference met at Louisville in 1845 and organized the Methodist Episcopal Church, South. All this seems clear and fair, and a Southern Methodist can easily become indignant at the loose way the old church observed her obligations in the matter.

It need hardly be stated that the interpretation of the North traverses this plausible scheme in its main features. The agitation on slavery was a mere incident in the great humanitarian movement which swept over Christendom. As it did not begin in New England, it could not end there. The sentiment of the church had been so affected by it as to render a slaveholding episcopacy intolerable. Bishop Andrew, in becoming the owner of slaves, had violated the law of unbroken custom. The Conference asked him to desist from his episcopal labors until the impediment could be removed and he could become unencumbered as to his election. The action did not depose or degrade him, and gave no just occasion for the excitement which grew out of it.

The report of the "Committee of Nine," designed to relieve the Southern brethren, was in no sense a "Plan of Separation." The General Conference had no power "to pass any act which, either directly or indirectly, should effectuate, authorize or sanction a division of the Methodist Episcopal Church." Moreover, the action of the Conference was not final, as the Southern theory assumes. It was contingent on the later demand of the people and on the three-fourths vote of the Annual Conferences. The vote of the Conference was unfavorable, and therefore the "Plan" was null and void. Dr. Harrison claims that, as only the three resolutions were referred to the Annual Conferences, the action on the other parts of the report was complete and final. This view is contrary to the statements made by both sides at the time. James Porter, a member of the committee, said, at the moment the vote was taken: "If there be any defects in the document, they could arrest it in the Annual Conferences. The South

could take no action upon it until the Annual Conference had decided respecting the Sixth Rule; and if, when they get home, and calmly and deliberately examine it, they find anything radically wrong, let them stop it in their Annual Conferences." How stop it if the action in the General Conference was final?

The "Plan" was contingent again on the state of public sentiment at home. "In the event of a separation," is the language of the report. The report did not divide the church nor provide for a division. It could become operative only in case the Southern representatives, on returning home, found it needful to separate from the Methodist Episcopal Church. After such separation, there were certain things the "Committee of Nine" proposed to do. The initiative in secession was to be taken by the South. Dr. Palmer, chairman of the committee, said the report could become operative only when, on returning home, the delegates should find it necessary to keep down faction. "The separation would not be effected by the passage of these resolutions through the General Conference; they must first pass the Annual Conferences," and then after a twelve-month or more come round to the South for action.

But the Southern delegates did not await the contingency. They organized at once in New York and formed the new church without waiting for the action of the Annual Conferences. Their act was secession pure and simple, and the so-called "Plan of Separation" was declared null and void by the General Conference of 1848. The Northern Methodist finds it difficult to see how the South was honest in rejecting this very reasonable exposition. The two theories are at the antipodes; and it is only in that better future that the two sides will see eye to eye in this matter.

Though we may not be able to harmonize these theories, we can do what is better in attempts to secure the unification of the Methodists of this generation. Re-union can never come from attempts to reconstruct the past. The past is dead; let it be buried as decently as possible, and let us move out into the new age without going back too frequently to read the inscription on the tombstone. The reunion of the two families of Methodists is possible the moment both sides wish it. The trouble is not in the facts, but in the disposition.

The proposition for four independent Methodisms, restricted by certain boundary lines, and held together by the loose tie of an advisory council, can hardly be considered advisable by any large number in any section. For the South, it would have the advantage of driving all the rival Methodisms out of its territory. Perhaps there would be the additional advantage of dividing and weakening the Methodist Episcopal Church. Why not unite under a General Conference with limited powers, whose important acts should require the concurrence of the Annual Conferences? In this case the General Conference could be a small body and the rights of the Conferences be carefully conserved.

\$1.00.

SPECIAL OFFER.

ZION'S HERALD will be sent to new subscribers from the first of April to the first of October for

\$1.00.

This offer is made in order that those who are not now readers of the paper may have the privilege of thoroughly examining it; also that many more of our people may be induced to follow the proceedings of the coming General Conference, which will be fully reported in our columns. The session will be unusually interesting and important in results. Will our ministers and readers, therefore, make known to our people generally that they can secure ZION'S HERALD for six months for

\$1.00?

PERSONALS.

—Mr. J. L. Webster, of Mathewson St. Church, Providence, has returned from Florida after several weeks' absence.

—Bishop Vincent, on his 60th birthday anniversary, Feb. 23, gave a reception to the Methodist ministers of Buffalo and their wives.

—Rev. O. A. Brown, D. D., is transferred from the New York to the Baltimore Conference and stationed at the Foundry Church, Washington.

—Revs. George Skene, T. Corwin Watkins and Franklin Furber are pleasantly located at Sulphur Springs, Swain, Fla., and are recuperating.

—G. R. Bartholomew, of Cincinnati, writes: "Mother will be ninety years old on June 2, and has read Zion's Herald since it was first published; but never, she says, with more interest than now."

—Rev. John McNeill, who resigned his pastorate in London to devote himself exclusively to evangelistic work, is holding a series of meetings in Glasgow, Scotland, with very encouraging results.

—It is an interesting fact that Stephen Merritt, to whom allusion is made on our second page, and who is so largely useful in Christian work, was converted under the ministry of Rev. C. S. Rogers, D. D., of the New England Conference.

—W. H. Mead, of Bishop Taylor's first party to Africa, and one of his best known missionaries, died in Nyanze, Congo, Angola, Africa, Dec. 23 last. Mrs. Mead and four children survive. The wife and children laid out the body for burial; Johnny, the eldest child, aged fourteen, with the natives helped the coffin; the family followed as the natives carried the form of the loved one to the grave, and Mrs. Mead says, "As I read the burial service over the grave of my precious husband and lifted my hands toward heaven in prayer, God greatly comforted our hearts."

Many of our readers will tenderly recall the fact that the deceased went from Underhill, Vt., to Africa.

—Prof. G. Frederick Wright says: "The best way to meet the higher criticism is by more careful study on the part of the clergy."

—At the laying of the corner-stones of two new buildings which are to be added to the four present structures of the Woman's College, Baltimore, March 3, Bishop Foster put in place that of the Latin School, and Bishop Bowman that of the College Home.

—Rev. Henry Mansell, D. D., was located by the North India Conference, and elected by the electoral conference as a layman to the next General Conference. Rev. W. H. Daniels, temporarily sojourning in India, was also elected as a lay delegate.

—Rev. N. W. Wilder, of Derby, Vt., writes: "By some strange lapse of memory, the names of Rev. C. W. Cushing, D. D., and Rev. R. H. Howard were omitted from my list of men contributed by Vermont to General Methodism."

—Rev. C. C. Wilbur, D. D., presiding elder of the Elmira District of the Central New York Conference, writes: "Your discussions and articles on live issues in Methodism make your paper a necessity. Please send it to my address." The above is given as a sample of many letters recently received.

—The Christian Witness states:—

"Rev. M. P. Alderman, a member for many years of the New England Southern Conference, has been elected to the office of Secretary of the New England Southern Conference, and is to be succeeded by Rev. J. H. Howard."

—Mrs. Susan Fillmore, of Providence, R. I., has just reached the age of 97 years. She was a daughter of Samuel Cook, of Boston, and is the widow of Rev. Daniel Fillmore, a noted Methodist preacher of thirty years.

—She makes her home with her son, Dr. Fillmore, and is greatly beloved by a large circle of friends.

—Mrs. John Noble, one of the original members of the Saratoga Street Church, an early president of the Ladies' Society, and one of the most devoted friends and supporters of the Woman's Foreign Missionary Society, died at her home in East Boston, Saturday evening, March 12. A fitting obituary will soon appear in our columns.

—Rev. Benjamin Gill, for twenty years professor of Greek at Wesleyan Academy, Wilbraham, has handed in his resignation, to take effect at the close of next term. The *Springfield Union* of March 10, in making mention of this fact, devotes a column to an appreciative history of Professor Gill and the important service he has rendered the institution.

—A pleasant line in a private note is received from Hon. Alden Spauld, written from Fort Worth, Texas. He says:—

"We attended the Methodist Episcopal Church, Chicago, on a small scale, and a live minister preached a good sermon from Psalm 122: 1: 'I was glad when they said unto me, Let us go into the house of the Lord.' We leave for San Antonio, Texas, on Monday. Mrs. Spauld is improving."

—Miss Jennie S. Farwell will sail the 30th of March for Santiago, Chile, to take charge of the Art Department in the American College at that place. This is the best-equipped institution for the education of girls in South America. Rev. I. H. La Feir, at whose instance Miss Farwell is engaged to fill this honorable position, and who has been in this country for some weeks, will return to Chile on the same steamer.

—The Baltimore Methodist, in "Conference Notes," suggested by the recent session, gives the following among many other interesting items:—

"Bishop Foster's sermon was the 'biggest thing' of the week. Dr. Lausanne leads the General Conference delegation, which will put him on the committee on episcopacy. Bishop Bowman's bearing conference was like a benediction to the Conference, as he sat on the bench for a few days as a visitor. Bishop Foster favored us with a living visit, 'just to see how the boys were getting along.' Bishop W. A. D. after closing the Conference of the Virginia Conference in four days, looked in on us on Monday."

—Prof. L. T. Townsend preached at the First Church, Union Square, Somerville, Sunday morning, to a very large congregation on "Temptation," from a text, "Lead us not into temptation, but deliver us from evil." It was critical in exegesis and a very thoughtful and helpful sermon.

—Rev. Lucien Clark, D. D., assistant editor of the *New York Christian Advocate*, is transferred from the Cincinnati to the Baltimore Conference by Bishop Foster and appointed to Madison Ave. Church, Baltimore. Dr. Clark has done excellent work upon the *Advocate*, which has been highly appreciated by the Methodist public. Dr. Buckley strongly desired him to remain, but his love for the pastorate carries him back to it.

—The *Christian World*, London, thus characterizes, editorially, too, French skepticism:—

"People have compared Raman with Voltaire, and there are undoubtedly points of resemblance between the two. Both were educated by priests with a view to the clerical profession. Both broke away from the creed they were taught. Both use a perfect style and a wit of unsurpassable keenness in attacking the established religion of their country. But there is, notwithstanding, an immense difference between the two men. Voltaire not only disbelieved Christianity; he hated it, and vowed to destroy it. Raman does not hate. On the contrary, though no man of his generation has dealt harder blows than he has the dogmatic faith of the Catholic faith, he, in his own way, holds it, must be confessed, is a very peculiar one—loves religion, and is inquisitive with the religious sentiment. Between his heart and his intellect there appears to yawn a gap across which he has not been able to throw a bridge."

—Much sympathy is excited for Rev. Edward Davies, of Reading, who is under treatment at the City Hospital for a broken limb. He is now doubly afflicted, and most sadly, too. Thursday night last at 10 o'clock his wife died of Bright's disease. This is peculiarly grievous. Rev. Davies could not leave his cot to be present at the funeral services held at his home on Sunday afternoon. He has been away at the hospital for five weeks, so that he has not been able to see his wife at all during her recent severe illness. Mrs. Davies was a beautiful woman, a noble Christian. "God bless Brother Davies and his family!" springs to many lips.

—One of the notable citizens of Philadelphia is Rev. B. F. Lee, D. D., editor of a paper which has probably a larger circulation than any other periodical in the world issued by and circulating among people of African blood. A little more than a quarter of a century ago, this editor was a poor, ragged boy, living in the "Jersey junks." His mother inspired him to do his best to get the rudiments of an education through the limited facilities of a little country school. Here he made the coffin; the family followed as the natives carried the form of the loved one to the grave, and Mrs. Mead says, "As I read the burial service over the grave of my precious husband and lifted my hands toward heaven in prayer, God greatly comforted our hearts."

—The Annual Report of the Massachusetts Total Abstinence Society is received, containing reports of the work for the current year. It is an interesting and suggestive pamphlet. The headquarters of the excellent society are at 34 and 36 Bromfield St.

The *Evening Reporter* of Woonsocket for Feb. 17 contains a sermon preached by Rev. Howard E. Cooke on "Betting, Gambling and Lottery Habits." It is a very able and forceful presentation of these great evils. The same paper, in its issue of March 9, contains an address upon "The Young Man."

—The Massachusetts Society for Promoting Good Citizenship has arranged for six Monday evening lectures on "Qualifications for Citizenship," at the Old South Meeting-House. The first was delivered March 14 by Edwin D. Mead, on "Representative Government." The remainder of the course is as follows: March 28, Mr. Herbert Welsh, "How to make Citizens of the Indians"; April 11, Rev. John W. Chadwick, "Education as Related to Citizenship"; April 18, Hon. Theodore Roosevelt, "Qualification for Office"; April 25, Hon. Henry Cabot Lodge, "The Problem of Immigration"; May 2, Mr. George W. Cable, "The Problem of Negro Suffrage."

humble position, he was himself president of that institution. In this capacity he is said to have educated more young men and women than any other person of his race. Dr. Lee is a man of fine personal appearance, a thorough scholar, and a genial gentleman; one who would do honor to a place of high public trust. He is an able public speaker and an accomplished writer. Such individual cases show the capabilities of the colored race.

—Rev. T. L. McConnell, of Perryville, Ohio, was married last week to Miss Kathleen Tilton, only daughter of William A. Tilton, esq., of Everett, Mass., the ceremony being performed at Grace M. E. Church by the pastor of the church, Rev. W. L. Haven, assisted by Rev. G. A. Crawford, D. D., pastor of Bromfield St. Church. Miss Tilton was the leading solo singer at Grace Church. A reception was given them at Perryville, Ohio, on Friday evening, March 11, by the Methodist Church there, of which Mr. McConnell was formerly pastor. The happy couple have left for Perryville, Ohio, where Mr. McConnell now preaches.

—Rev. P. N. Granger, 24, writes from West Burke, Vt., under date of March 11:—

"There are two points in your last issue to which I would like to call attention: First, Bro. Wilder, in his list of deceased ministers, omitted the name of Bro. N. H. Granger, who entered the New Hampshire Conference in 1837, fell into the Vermont Conference on the formation of that Conference, and died in 1889. Bro. Granger, whose name does occur, was his son, and at the time of death was a member of the New Hampshire Conference. The second mistake I find in the paper of Bro. Davenport, in his list of the wives of deceased ministers. I find there the name of Mrs. P. N. Granger, 24. Now it happens to be the person known as P. N. Granger, 24, who was my uncle, and I am quite sure I am not dead yet; consequently my wife is not a widow. The lady referred to is the widow of the late P. N. Granger, 1st."

—Rev. Wm. D. Bridge, of Jamaica Plain, has been appointed by the Book Concern as chief of staff of the corps of official reporters (with authority to choose his four assistants), to report the proceedings of the coming quadrennial General Conference of the Methodist Episcopal Church, at Omaha, Nebraska, during the month of May. He expects to reach Omaha April 28. He was one of the official reporters of the General Conference in Cincinnati in 1880, in Philadelphia in 1884, and in New York in 1888. These reporters are always clergymen of our church. Rev. D. Lee Aultmann, of the Cincinnati Conference, and Rev. G. B. Baker, of the Baltimore Conference, are already engaged as members of the staff. The other helpers will soon be determined. The *Daily Christian Advocate* gives the verbatim reports of the proceedings.

—The Boston *Advertiser* recently had an editorial upon the plan to erect a statue to Cardinal Newman in the city of Oxford, England, and says:—

"It may be said that it would be exactly as appropriate to erect a statue to Wesley as to Newman. The work of Wesley was surely as important in one direction as that of Newman was in another, and it is to be hoped that before long the former will not be without his memorial in the great university of England. We leave to the people, both of whom seem to be a notable group of lives in the 'Established Church,' and one of whom never wholly severed his connection with that church, had in common many traits of sincere piety and deep regard for the religious well-being of their fellow-men. Each, it is true, headed a movement which took from the Church of England many followers, but the grandeur of their work, irrespective of mere questions of creed, is to-day recognized by their countrymen. It is to be hoped, therefore, that the statue of Wesley will be, if not beside that of Cardinal Newman, at least near it before many years have elapsed."

—The *Northeastern Christian Advocate* brings the announcement of the death of Rev. James Shirley Smart, D. D. He died at his home in Flint, Michigan, of apoplexy. The *Northeastern* presents a portrait of him, an excellent biographical sketch, and a generous editorial estimate. He was born in Seaport, Me., March 31, 1825. His father was a local preacher, a State legislator, a seaman of his town, and held in high honor. He was killed in an accident when only forty-three years old. Business reverses after the father's death made it necessary for the boy to become a wage-earner when seven years old. His school advantages were only such as he could command during the winter season, when he was not at work. That he made the most of his opportunities, is evident from his being an acceptable school-teacher at eighteen, from which time he gave himself exclusively to teaching and study. Although religiously trained from childhood, he was for a time careless of the matter, until, impressed by the sudden death of a friend, at sixteen, after a deep and memorable spiritual struggle, as he recalls it, "a flood of light and glory burst upon his soul; the witness of the Spirit was from that moment clear and unmistakable." At the preaching of his first sermon twelve were converted, and his ministry was especially fruitful in awakening and converting power. He was a member of the Detroit Conference, and an able and influential representative of the church. He was elected to the General Conference of 1860, 1864, 1872, 1876, 1880, 1888, 1892.

BRIEFLETS.

The editor's regular Mexico letter will be found in this issue on the second page.

"Manhattan" makes up the trinity of contributors on our first page in one of his characteristically interesting and brilliant letters.

Our next issue will be the New England Conference Edition.

Rev. S. C. Keeler writes to say that all photographs intended for the Souvenir of the N. H. Conference must be received by March 19 at the latest—an extension of three days to the limit given in his instalment of district news on page 7.

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The *Evening Reporter* of Woonsocket for Feb. 17 contains a sermon preached by Rev. Howard E. Cooke on "Betting, Gambling and Lottery Habits." It is a very able and forceful presentation of these great evils. The same paper, in its issue of March 9, contains an address upon "The Young Man."

—The Massachusetts Society for Promoting Good Citizenship has arranged for six Monday evening lectures on "Qualifications for Citizenship," at the Old South Meeting-House. The first was delivered March 14 by Edwin D. Mead, on "Representative Government." The remainder of the course is as follows: March 28, Mr. Herbert Welsh, "How to make Citizens of the Indians"; April 11, Rev. John W. Chadwick, "Education as Related to Citizenship"; April 18, Hon. Theodore Roosevelt, "Qualification for Office"; April 25, Hon. Henry Cabot Lodge, "The Problem of Immigration"; May 2, Mr. George W. Cable, "The Problem of Negro Suffrage."

At a meeting of the board of managers of the New England Education Society, held in the Historical Room, March 8, 1892, taken looking to a more harmonious relation with the Board of Education in New York.

Perhaps no service is more problematical to our faithful ministers than the "Sunday Night Service." Upon this subject no one in our church can speak more wisely than Rev. S. F. Upham, D. D. At our request he has written, and his contribution on the first page will be read with grateful interest.

Something of the way in which our denomination takes possession of a new field and captures it, is witnessed in the history of Oklahoma. Bishop Newman has recently held a Conference in Oklahoma city, which had a membership of nearly one hundred ministers. Ten thousand members were added to our church in that region in September and October alone.

We have already favored our readers with an interesting account of the revival meetings held in Cincinnati under the leadership of Mr. Mills. The interest continued to increase until the evangelist had completed his six weeks of faithful service. It is estimated that 6,000 conversions will be made to the various churches of the city as the fruit of this special effort.

In the old-time teaching by parable was the most interesting and impressive way of imparting great truths. The readers of Dr. Steele this week will be convinced that it is possible to make the parable in the present day equally fascinating and vigorous, as the vehicle in which to convey great truths.

The editor recently wrote Rev. J. W. Willett, of Taunton, advising him, among other things, "not to go to heaven at present." The following reply, written by Rev. Willett, is a most interesting and suggestive letter, and is well worth the trouble of being sent to heaven yet, and guess I shall not be for some time to come. Tell all the brethren I am picking up slowly."

Rev. D. A. Wheldon, D. D., in the *Sunday School Journal* for April, under the title of "Methodism in the Lessons of the Second Quarter," says with characteristic force and wisdom:—

"Methodists hold that no council, synod, or Conference has authority to legislate for the church, but that the only authority for the more perfect carrying out of Christ's law, its business is, and always has been, the salvation of the world."

Messrs. E. P. Dutton & Co. will publish in April "Messages and Multitudes," by C. H. Sp

The Family.

A FISHERMAN.

Before.

A long cold journey through the night,
A faint light on a morning misty,
A careful watch for shifting clouds,
Storm secrets told in whispers loud,
Thoughts of some comrade who are dead,
A struggle with the sea breeze broad,
Lessons in patience, caution, strength,
And slight reward, perhaps, at length.

Behind.

A little breeze, bright and warm,
A sunbeams' smile from the storm,
The wife who shields her own from blame,
Sweet little ones who speak my name,
Kneeling beside the mother's chair,
And talking to her God in prayer,
Small comforts making a small home,
And all half empty till I come.

Around.

God's great, wide water world around,
And His dear stars above my head,
A faint light on a morning misty,
A few whom I trust, who trust me,
Men who are at their best of age,
A little light and tested boat,
A harvest free for me to reap,
And I must work while others sleep.

Within.

Thoughts which I do not care to speak,
A shivering dread when I am weak,
Courage and hope when I am strong,
A joy that often turns to song,
A sorrow no one knows but I,
A prayer on wings that reach the sky,
A little warmth about my heart,
And brave resolve to do my part.

After.

A crowd of people plying me
In all my perils on the sea,
Who know not that I am a fisherman,
Living my old life again!
They also toil upon the deep,
They sometimes watch while others sleep,
They struggle for the same old life,
Send to the towns my sympathy.

Above.

I do not always think of Him,
But the sky or the sea or dim,
While I am on the sea,
I have a Father watching me,
A poor man to the unknown,
Am I, but He is on the throne,
And I shall sail away some night,
And reach my Father's house in light.

—Marianne Furness.

THE CHICKADEE.

Care keeps its hold with constant clasp,
Whatever may be the case;
Grief waits the shrinking heart to grasp,
Pacing, half veiled, beside us,
But oh, the sky is blue,
And the sun is bright!
And the chickadee in the dark pine tree
Carols his meek delight.

The earth in silent snow is bound;
Want grinds and pain oppresses;
Life's awful problems who shall sound?
Is riddles and who guesses?
But oh, the sky is blue,
And the sun is bright!
And the chickadee in the dark pine tree
Sings in the cold despite.

Give me of thy wise word, dear bird,
Who art the truest of the true;
Share the glad message thou hast heard,
And let us sing together,
Though winter winds blow wild,
No storm can take us off;
Thy trust teach me, O chickadee,
Sweet chanting from thy light!

—CELIA THAXTER, in Independent.

THE DIFFERENCE.

Some women crown Love with a band of gold,
A ring that circles home and household fires;
Familiar tick of clock and cricket choir;
Tea table talk, and cheery chat 'till bold;
The ring that doth a sweet small home enfold.
At hymen's mart these women are the buyers
Of simple joys of which wisdom ne'er tires;
Contented, happy there when all is told.

Then others crown Love with the horizon's rings;
The sun marks time for these. Great Duty calls
These to be up and doing at her word—
Their harmonies, the songs all Nature sings;
Their home and hearth, all Nature's mighty halls;
Their master-word, the Word of Reason Lord!
—MARTHA YOUNG, in Woman's Journal.

THOUGHTS FOR THE THOUGHTFUL.

As in nature the fierce rain, the wild wind,
The raging fire, are often indispensable instruments
for the purification of rivers, the invigoration
of health, the reformation of cities, so also
it is in individual experience. In our
own lives how often it is that we come across
what has been finely called "veiled angels."

"We know how radiant and how kind
Their faces are, those veils behind;
We trust those veils, one happy day,
In heaven and earth will pass away."
—Dean Stanley.

The French have a fine word of praise,
when they say of a woman or man, "He has
kept his illusions." To keep our early fresh-
ness of outlook, our ready belief in good-
ness, and greatness, and beauty, unimpaired
through all discouragement; to feel the glow
of a common aim and endeavor with all the
struggling multitude, and to be helped and
inspired by it, is nobler than to learn patience
and endurance through experience; and there
is no gliding like it to transform the dusty
deeds of life and make them shine. —Se-
lected.

He offers to raise us above the power of
sin, above the power of temptation, above the
sordid nature of life, that we may walk in
the elevation in which Christ Jesus walked.
Do you want it? He offers to make us sit in
heavenly places with Christ Jesus, not by and
by, but now and here. Blessed are those that
hunger and thirst after righteousness, for
they shall be filled. Do you so hunger? The
dove waits, and the voice, and it does not
need the baptism of consecration and the dove
would alight on your head and on mine, and
the voice would come out of the new saint
heaven and speak to us as it spoke to Him of
olden time, "You are My beloved son." But
we bid the dove wait and the voice to be still
till we have grown a little older and gone a
little farther. As one touched by some sorcer-
ous hand and turned from prince to brute
waits for the hour of deliverance and resto-
ration, so we live our sensual and animal, or
half-sensual and half-animal lives, while He
that would redeem us would lift the world off
would touch with His divine wand our nature,
waits our permission and consent. —
Lyman Abbott, D. D.

I am glad that He knows, that He sees it all through.
What I mean to have done and the thing I do—
And I'm glad that He knows.
I am glad that He knows all my wavering trust;
I am glad He remembers that I am but dust.
What force of temptation I have to oppose,
I am glad that He knows. —Selected.

Mercifully our old sorrows come again after
sorrow just as before, and we must take these
all up, only putting into them more heart,
more reverence toward God, more gentleness
and love toward man. As we go on we shall
know what God meant the grief to do for us;
or if not in this world, we shall in that home
of Light, where all mystery shall be ex-
plained, and where we shall see love's lesson
plain and clear in all life's strange hand-
writing. There is no doubt that sorrow always
brings us an opportunity for blessing. Then
we must remember that in this world alone
can we get the good that can come to us
only through pain, for in the life beyond

death there is to be no sorrow, no tears. An
old Eastern proverb says, "Spread wide thy
skirts when heaven is raining gold." Heaven
is always raining gold when we are sitting
under the shadow of the cross. We should
diligently improve the opportunity, and learn
the lessons He would teach, and get the
blessings He would give, for the time is
short.

"But if, impatient, thou let slip thy cross,
Thou wilt not find it in this world again,
Nor in another; here, and here alone,
Is given thee to suffer for God's sake.
In other worlds we shall more perfectly
Serve Him and love Him, praise Him, work for
Him,
Grow near and nearer Him with all delight;
But there shall not any more be called
To suffer, which is our appointment here."
—J. R. Miller, D. D.

Human love may change. The friendship
of yesterday has turned to severity. But it
is never thus with God's love. It is eternal.
Our experience of it may be variable, but
there is no variability in the love. Our lives
may change; our consciousness of His love
may fade out; but the love clings forever;
the gentleness of God abides eternal. "For
the mountains shall depart and the hills be
removed; but My kindness shall not depart
from thee, neither shall the covenant of My
peace be removed, saith the Lord that hath
mercy on thee." There is never a moment,
nor any experience, in the life of a true Chris-
tian, from the heart of which a message may
not instantly be sent up to God, and back to
which help may not instantly come. God is
not off in some remote heaven merely. He is
not away at the top of the long, steep life-
ladder, looking down upon us in serene calm
and watching us as we struggle upward in
pain and tears. He is with each one of us
on every part of the way. His promise of pres-
ence is an eternal present. "Thou, God, seest me," becomes
to the believer a most cheering and inspiring
assurance. We are never out of God's sight
for a moment. His eye watches each one of
us continually, and His heart is in His eye.
He comes instantly to our help and deliv-
erance when we are in any need or danger. —
Bits of Pasture.

PAGES FROM A SCOTTISH NOTE-BOOK.

ALICE M. HOUER.

EDINBURGH divides into the old town
and the new. The old town, known as
"Auld Reekie," from the dense cloud of
smoke resting over the tops of its tenements,
attracts the tourist. Its main street mas-
querades under the successive names of
Castle Hill, Lawn Market, Netherbow and
Canongate. This one street crests the ridge
that runs from Castle Crag to Holyrood Val-
ley, and is intersected by countless closes,
wynds and alley-ways that precipitate from
it at right angles. In Tolbooth Wynd, Little
Jack's Close, Big Jack's Close, White Horse
Close, Galloway Entry, the other half
swarms. Chimney-sweeps advertise, unre-
deemed pledges are offered, old-clothes mon-
sters thrive. In one of the wynds hang the
signs of the "Heave Awa Coffees-House" and
the "Hole 'n' the Wall"; and further on is
the rival sign, "Hogg's Temperance Hotel."

It is hard to retrace High Street with the
famous constituency that once looked down
from the windows where washing now flaps
in the breeze. There is so much to break the
spell in conjuring up the past. "Allan Ram-
say's House," in large letters, makes a land-
mark for the poet, and singles out a barber-
shop. You know you are on ground immor-
talized by John Knox, by the good advertis-
ing his name is made to do. You can take
your ease in your inn at "John Knox's Coffee
Rooms," and find lodgings or order a fish
or tripe supper, with ginger ale or lemonade,
at "John Knox's Corner," or buy your
queensware at "Knox's China Ware-house."

Tobacco and snuff manufacturers have quar-
ters in the first story of the original house,
but the second floor is open for the inspection
of visitors. The house is Early English,
girdled with the text, "Lufe God above all,
and yi neibbor as yiself." Rising behind its
brick walls is the old Queensberry House,
used now as a house of refuge and open "to
the destitute any lawful day between ten and
twelve." Porridge is announced on its
boards between 8 and 9 in the morning, and
6 and 7 p. m., and soup is served from 1 to 3.
"Public soup-kitchen at the end of this
close," is the sign placarded a square be-
low.

Further up is the open stone Bible that
marks the entrance to the Bible stairway,
with the inscription, —
"Behold how good a thing it is and how becoming
well.
Together such as brethren are in unity to dwell."

To get its force, remember the height of the
houses, sometimes counting eleven stories,
and the number of families to a floor, and
compute the number of persons using the
common stone stair-way.

But all of Canongate cannot be seen out
of the Canongate Parish Cemetery. Guides
dismiss it as the burial-place of Adam Smith,
but all its interest does not centre about the
grave of the author of "The Wealth of Na-
tions." A casual stroll through the cemetery
re-people an early page of Canongate his-
tory. Most of the stones rise over the rest-
ing-place of some late smith, farrier or stone
glazier, some slater in Canongate Burgess or
gold brother in Edinburgh. There is one stone
erected to the society of coach drivers
of Canongate, with a rude cut in the stone,
above the inscription, of a coach and four and
some Jehu driving furiously. Another stone
reads, "To the memory of James Gilbert, late
brewer in the North Back of Canongate; and
also to the memory of Grizel Gilbert, his
daughter, and spouse to George Rae, candle-
stick-maker in Edinburgh." Another, "To the
memory of Tim Duncan, late of the royal
theatre, who lived regretted and died lamented."

Passing glimpses can be caught from the
tops of the coaches running out to Forth
Bridge and Roslyn Chapel, that throw flash-
lights on the condition of the poor. There
was the highway violinist, tuning his violin
to "The Campbells are Coming," and groping
in the dust for the "jolly pocketful" of cop-
pers that were tossed from the top of the
coach. There was the blind man sitting at
the "gate beautiful" of one of the suburban
villas, moving his fingers over the raised let-
ters of his Bible and reading aloud. There is
the common scene in the background — won-
men pitching and stacking hay, a gentleman
farmer superintending. The coaches often
pass the tramp or swagman, who carries his
swag — usually a blanket for sleeping and a
"billy" for holding water and cooking — with
him. The swagmen tramp from place to

place, picking up odd jobs, and smouldering
ashes often mark the site of their last way-side
meal.

An inspection of the crofts about Edinburgh
explains the frequent upraisings of the croft-
ers in the north of Scotland. They are low,
diminutive structures, hardly measuring the
height of a man. You step down into them,
however, and so distance your proximity to
the ceiling. Scotch poverty is no longer even
picturesque. It is born of even its traditional
Tartan plaids and bagpipes. Women and chil-
dren go barefooted and bare-armed, despite
cold and chills. Men are victims of Scotch
whisky. It is safe to place whisky back of
the worst Scotch poverty.

It is curious to see how slow the Scotch and
the English are to take advance ground on
the temperance question. I clipped an editor-
ial from one of the leading dailies that starts
with the broad platitude that teetotalers in
their fanaticism set common sense and Chris-
tianity at defiance. It endeavors to show
that teetotalers are incorrect in trying to
prove that a man's life is lengthened by ab-
stinence; asserting that he is less able to re-
sist the invading germs of disease or to re-
cover from the debilitating effect of such an
invasion than he was when good wine and
sound ale formed the integral parts of his
daily diet. The American press has advanced
too far to openly plead for Bacchanalian
revels.

Quite the most picturesque feature of Edin-
burgh are the fish-wives, who come up from
the seaport towns of Leith and New Haven to
sell their creels of fish in the streets and
markets of the capital. They wear volumi-
nous skirts, fancy waist, a white linen cap,
and suspend their creels or fish-baskets at the
back by a broad band circling the head, the
weight resting on the forehead. Their towns
resemble Jewish settlements in their exclu-
siveness. The fisherman intermarries with
the women of other fishing communities, for
he must have a wife who can cobble a net,
bait a line, and use a tiller. The intermar-
riage causes no small confusion of names, but
assures a perennial growth to their family
trees.

I have entered a pen sketch of Prof. Drum-
mond in my Scottish notebook. I made it
this morning from a Scotch tradesman's point
of view. He was showing me a striking pho-
tograph of Prof. Drummond, which he had
taken from his show-window — Imperial size,
three-quarters figure, with top-coat and
gloves. But his own picture was more unique
than any he carried in stock. He had recog-
nized Prof. Drummond, passing his shop,
from his picture. "Handsome Harry," he
said they called him. He said that he was a
typical Scotchman in appearance, fully a
head taller than I. I mentally added a head
to the man's six feet. Moreover, he said he
had "all the hair of the Scotch gentry." Then
followed the statement that he was not a
gentleman, but not a ploughman — with
that subtle drawing of social distinctions that
no American can ever follow. Though he
was not a gentleman, he had often seen him
passing with the gentry of Glasgow. After
scoring a point against him because his father
had dealt in tracts, he retracted by saying
that there was "no good reason why a boy
with big brains couldn't be born into a family
without a title." The Scots of Glasgow, he
said, were hypocritical, and based their only
objections to Prof. Drummond on his Free
Church views. He claimed that even their
Sunday observances were matters of inheri-
tance, and not of heart. Satisfied with the
forms of religion, they oppose Prof. Drum-
mond as the leader of a hostile invasion of
new life and new ideas. Edinburgh is said to
be more "sympathetic."

ABOUT WOMEN.

The town of Melrose, Mass., has named one
of its prettiest and best-equipped new school-houses,
on Main Street, the "Mary A. Livermore School-
house."

Dr. Caroline Bertillon has received the first
appointment of the kind made in France in being
given the position of visiting physician to the most
important college for girls in Paris — the Lycee
Racine.

Dr. Marion L. Woodward is one of the women
graduates of the Boston Dental College. She
graduated last summer, and is now in successful practice
on Chandler Street in this city. She has had all the
work she could do, without putting out her sign.
Miss Woodward is secretary of the executive com-
mittee appointed to arrange for the Dental Con-
vention to be held in Boston next fall. — *Woman's Jour-
nal*.

The recent examination of the brain of Laura
Bridgman discloses the fact that she probably pos-
sessed in infancy all the senses of which she was
deprived. It will be remembered that she was
only two years old when she had the illness that left
her lacking speech, sight, hearing, smell and taste.
The sense of touch was the only one that was unim-
paired.

Mlle. Sarmis Bilescu, the first woman ad-
mitted to the bar in France, is said to have taken
the highest rank in a class of 500 men at the Ecole de
Droit, Paris, where she studied after receiving the
degree of Bachelor of Letters and Science in Buch-
arest. She has begun to practice law in the latter city,
where her father is a banker.

Miss Clough, the sister of Arthur Hugh Clough,
has been the principal of Newnham College, at Cam-
bridge, England, for many years. She is confident
that college life does not tend to make girls unfemi-
nine. She says: "I am convinced that even in the
very important question of marriage, while far
from diminishing the number of worthy and happy mar-
riages, it will have the good effect of diminishing
foolish or unworthy marriages, the marrying for
the mere sake of marrying."

Miss Virginia Penny has been making in-
vestigations as to the occupations open to women since
1838. At that time there were but seven; and there
are now nearly four hundred. She has visited the libraries
of New York, Boston and Philadelphia, has sent
thousands of letters to merchants and manufactur-
ers, and has visited over five thousand shops and
stores. In 1863 she published a book which contained
the results of her inquiries, and she is now giving a
series of lectures entitled "New and Old Employ-
ments of Women."

Our temperance women will be interested in
what the *Union Signal* says of the World's Peti-
tion:—

"Mrs. Shuman, of Evanston, should have
special mention for her work in pasting and sewing the
World's Petition. It increased in dimensions so
greatly as to fill the room and to be carried out of the
house. It swarmed in its great folds like the
locusts of Egypt. Its convolutions combined with
its evolutions now promise to be such that no aver-
age house will contain them all. Evanston has
never sent forth, and probably never will again, a
document so voluminous or so significant. Pasted
on white cloth half a yard wide, bound on one side
with red and on the other with blue (with three
colors, red, white and blue), including nearly

all the flags of all nations, and inscribed with auto-
graphs from every language where writing is known,
the great Petition will be a most interesting curi-
osity in the archives of the World's W. C. T. U.
Miss Heger, of Hord, defeated from the aged
Petition placed in fire-proof vault, the use of
which is freely furnished for the purpose by T. C.
Hoag & Co., the leading bankers of Evanston."

A FIT EPITAPH.

"THE minister's wife is dead!" The re-
port circulated rapidly through the
little village one black autumn morning. No
one could tell exactly what was the cause of
her death. She was yet young, and had
hardly been what we call sick. She was as
cheerful as usual on the few preceding days,
fulfilling her duties as president of the Home
Mission Society, which met at the parsonage
every fortnight. To be sure, she had looked
tired, but that was nothing uncommon of
late.

The parsonage soon swarmed with kind,
inquiring and sympathetic friends. But they
could get nothing definite from the aged
mother. She did not appear to know just
what had caused her daughter's death. Noth-
ing unusual had seemed to trouble her, so she
said, with suppressed emotion.

The ladies of the church held a meeting the
day before the funeral to consult about the
service and talk it over. "Whatever shall we
do without her in our W. C. T. U. work?"
said one. "And who will lead our ladies'
prayer-meeting?" said another. "We were
going to elect her president of the Foreign
Missionary Society were about to organize,"
remarked a third. "She was such a good
member of the visiting committee," comment-
ed a fourth. And so it went on.

It seemed she was an active member of ev-
erything. There was the Tuesday night
"Home" prayer-meeting, the regular church
prayer-meeting, the sewing society, and the
Loyal Temperance Legion to look after. Her
Sunday-school pupils mourned for her, the
children missed her from their weekly meet-
ing, and, last but by no means least, her
home missed her sorely. Her husband now
had no one to cheer him when he felt de-
pendent. The mother missed her daughter's
lovely hand and presence. Her little child
missed a mother's watchfulness and care and
sympathy in her childish joys and sorrows.

After the last sad rites were over, the ladies
held another meeting and voted to procure a
handsome monument to mark the last resting-
place of their beloved friend and leader.
What the parsonage called to consult
about an epitaph that the bereaved would
be pleased to have placed on the marble, the
mother said: "Let it be simply her name and
age with these words in plain letters: *Killed
by accident.*"

And the sisters sorrowfully went away.
Too late it had dawned upon them that a
minister's wife cannot do everything and
live to be old. — *Central Advocate*.

Our Girls.

SCARLET'S LETTER.

CHRISTINE WARE.

ISN'T Scarlet a queer name for a girl? It
was given to Scarlet Haverley by her
grandma, who took the word from the twenty-
first verse of the birthday chapter of Proverbs,
for Scarlet was born on the twenty-first of
February. In one way it was very appropri-
ate, for her hair was a bright red; but as she
was an only child, she had no frolicsome
brothers to call her Brickhead, or Carrot-top,
or any other disagreeable names, so she did
not mind. To be sure, one of her father's
pet names was "Scarlet-runner," and when
she looked cross, her mother called her "Little
Scowlet," but usually she was simply Lettie
Haverley.

Late one February afternoon Scarlet was
standing in the window recess of her room at
Grant Academy, looking out on the deserted
grounds. She had just completed her seven-
teenth year, and the first day of the eighteenth
had brought a dreary winter rain-storm. As
she gazed at the gray sky growing more
threatening in the early twilight and the
dark wet trees wearily bending and bowing
in the boisterous wind, and heard the plash
of the rain as it fell into the puddles or on
the already drenched stone walks, she thought
how far away home was, and how differently
the day was passing from all her previous
anniversaries. With such thoughts and recol-
lections she began to feel rather homesick,
but just as she was saying to herself with a
determined little shake of her head, "I will
not cry, I won't spoil my birthday that way,"
an arm was gently put about her waist and a
cheery voice said, "What's my little Scarlet
doing here all alone in the dark?"

Slowly came the answer: "It's my birth-
day, Miss Carr, and I was beginning to feel
— a little — lonesome."
"I just heard of it, my dear, and dropped
in to wish you a very happy year, much
brighter than its first day has been," and
with a loving embrace and a kiss the busy
teacher departed.

But her words and caress had comforted
the lonely girl, and with a sigh of content
she turned back into the darkened room and
felt her way to the match-box. The lamp
was scarcely lighted when from all corners
of the room a dozen or more girls appeared,
all greeting her at once with, "Hallo, Lettie!"
"How do you do, Miss Haverley?" "How are
you, Scarlet?" and similar remarks, and
laughing heartily at her surprise.

"Why, how did you all get here?" asked
Scarlet, steadying herself by seizing one of
the girls, for their sudden and unexpected
appearance had made her jump.
"When people are meditating so hard that
they don't hear when they are spoken to, how
do you suppose they will hear other noises?"
responded their chief, Ellen Parr; and then
she continued, "Now, girls, forward, march!"

The girls formed in line, and after march-
ing once around the room, they came solemnly
up to Scarlet one by one, wished her a
"Happy new year, madame," and laid on the
table beside her a letter, a package, or some
larger bundle.

Scarlet seemed dazed at first, but as she
saw the girls preparing to leave the room,
she suddenly came to herself and cried, —
"O girls, don't go! Come and help me
look at all these things."

"Of course we will, we're just dying to,"
said Ellen; and then the quiet room was
filled with sounds of crackling paper, ex-
clamations of surprise and pleasure or merry
laughter over the contents of the various
bundles. At last they were growing more
quiet, when Ellen was discovered struggling
with a very stubborn string on a securely
but awkwardly-wrapped bundle.

"Gnaw it," said Mary Blake.

"All off it here," added Janet Casey.

"Cut it," put in Alice Clark.

"No, don't; can't you untie it?" came
from the "frugal dame," as they called
Ruth Merrick.

But finally a knife was produced and the
string cut. Then there fell out of the papers
a queer-looking scrap-book. In the midst of
the exclamations of wonderment over it,
Carrie Scott cried, "I've found the letter to
match!" and handed Scarlet a crookedly ad-
dressed and somewhat blotted envelope.
With a puzzled look Scarlet opened it, and
found a sheet of paper a trifle soiled and
much crumpled, with these words stragglingly
printed on it:—

"DEAR MISS LETTIE: We mist you awfull
to ferst, but then we had our partiz by our-
selves and taked turns play be you, and we
telled your stories and we made this book
pupus fer you to 'member us by, and we
hope you'll be good and lern your lessons
sotto come back quick."

How the girls laughed and joked Scarlet
about her correspondent till Ellen said half-
reproachfully, "You never told me anything
about these children, Scarlet."

"Tell us all, now," was the chorus from
the half-dozen heads bent over Scarlet in the
vain endeavor to read the letter again.

And so while the girls seated themselves
on whatever was handiest, and the letter and
book went from one to another for closer in-
spection, Scarlet told them the story.

"It wasn't anything to do," she began;
"but one day when I went on an errand for
mamma, I had to go on the street where
some of papa's men live, and I saw the little
children playing in the street with dried
bones and broken pieces of stone and the dirt
in the gutters, and it set me thinking. Papa
had been giving me a generous allowance,
and I had quite a little money I was saving
up, but I thought I'd like to have those chil-
dren have a better time, so I talked it over
with mamma, and she said she'd help me any
way she could. So with the money I had I
got a dozen of different kinds of playthings,
and then mamma and I fixed up my old
nursery with two low broad benches and
twenty twenty-two chairs and a blackboard.
Then one day I went out and asked some of
the children if they would like to come and
play with me Friday afternoon at three
o'clock. I told them to ask their mothers,
you know, and then I went and explained to
one woman so she could tell the rest."

"Well, Friday afternoon the twelve came,
and such scared little things as they were you
never saw. Mamma and I got off their things
and seated them at the benches. I began to
get scared myself when I looked at them, all
so still and with such big eyes looking straight
at me all the time. Mamma went away, too,
— she said I could do better alone. Well, I
got out the haddock and sat down and asked
them if they liked stories. One or two nod-
ded their heads, so I began and told them
about the two children that got lost in the
woods and were buried by the robins. That
woke them up a bit, and I asked them if they
would like a picture of a robin. Of course
they would, so I brought out the robins and
showed them how to paste them on a strong
card to take home to keep, and then I put a
big R on the blackboard and told them what
it was and how it was the first-letter of
robin, and then I asked them to put it on
their cards after they had practiced on some
slates. Then it was five o'clock, and mamma
came to help me put on their things."

"After that they came every Tuesday and
Friday, and grew to be real nice and polite,
and they learned how to do lots of things
quite well. They could play games and tell
the stories to the others at home, and make
such scrap-books as this, and some could
print quite nicely. I was very sorry to stop,
but in the summer mamma was as well, and
we had to go away with her, and then I
came here; and Scarlet's face, which had
been bright and happy as she talked, grew
sadder suddenly.

"Time's up, girls," called Miss Carr's pleas-
ant voice in the hall; and with many a good
wish and laughing jest at the "home mission-
ary" girls departed, leaving Scarlet to put
away the precious letter and scrap-book,
and think of all they meant to the senders
and herself. And as she made ready to re-
spond to the tea-bell, she said with conviction,
"That little sacrifice paid!"

THE LORD'S PRAYER IN VERSE.

ALONZO W. STUBBS.

Our Father who in heaven art,
All hallowed be Thy name!
Thy kingdom come, Thy will be done
In earth and heaven the same.
Give us this day our daily bread,
Our trespasses forgive,
As we, in love, to others grant
The pardon we receive.
Into temptation lead us not,
From evil set us free —
Thine is the kingdom, power and praise,
Now and eternally.

"COMFORT YE."

SOME of the King's Daughters find their special
work in ministering to the "Sint-Ins." I
know of a Circle bearing the significant name of
"Concentrated Pains." The members have an honest
desire to please and help these lonely ones; yet there
is often perplexity as to the means of accomplishing
these ends. "How can I write to persons whom
I have never seen, of whose surroundings I know lit-
tle or nothing?" ask the corresponding friends.
Try Charles Reade's prescription, "Put Yourself
In His Place." Or, as we work "In His Name," it
would be better to say, Take our Master's own Gold-
en Rule as our guide. It is wonderful how many
questions can be solved by the simple command,
"Do ye also to them likewise." What did you like
that winter you were kept a prisoner in the house?
Did you not enjoy the pleasant talk of Charity
Cheery, who "just ran in" to tell you about the
Sunday-school festival? Was it not refreshing
when Aunt Margie came in from market, and told
you of meeting little Ruthe, and the child's quaint
remarks? Well, then, give the same bright chit-
chat news of the day to your invalid friend. Tell
her of your walk yesterday; your shopping; the
racy bit of humor you heard last evening; the good
thought in the book you have been reading; tell it
all so graphically that the invalid will almost fancy
that she herself took the walk, or rode to the park,
or attended the mission band meeting.

Review of the Week.

Tuesday, March 8.
— Jay Gould gives \$25,000 to the University of the City of New York.
— Opening of the Food and Health Exposition in New York.

The success of the Bland bill foreshadowed by a vote passed yesterday in the House.
— The officers and employees of the Louisiana Lottery Company indicted yesterday, for the fourth time—in as many different States.

Death of J. S. Moore, who wrote on tariff questions in New York papers under the nom de plume of "A. Parson Merchant."
— General Alger announces himself a candidate for the Presidency.

Death of W. P. Gregg, for forty-two years clerk of the Boston Common Council.
— A bequest of the late Gen. O. W. Callom of \$50,000 for a memorial hall at West Point, made public.

Wednesday, March 9.
— A New York bookkeeper embezzles over \$30,000 of his employer's money.

— The U. S. government intends upon England concerning the *modus vivendi* in the Bering Sea.

— Charles Parsons elected president of the New York & New England Railroad Company.
— Mercer re-elected in Quebec, but the Tories carry the province.

— A Roxbury schoolboy escapes from the rattan by jumping from a second-story window, and cripples himself for life.

— The Society of Apostles in London decide that a monument to Lowell be put in Westminster Abbey.

— The widow of Simon Black, of Denver, charged with destroying a will for over \$100,000, and, possibly, with murdering her husband.

— The Erie Road joins the leading combine.
— The Iowa legislature passes a bill which virtually wipes out prohibition by permitting county option.

— The Boston & Maine to erect a million-bushel grain elevator in East Boston.
— The Massachusetts House votes to banish the cigarette.

Thursday, March 10.
— Death, in this city, of Waldo Adams, the successful express manager.

— Alarming spread of the foot and mouth disease in Scotland.
— The Padlock Pure Food bill passes the Senate; the arbitration treaty dropped.

— The House debate opens on the tariff question.
— Three negroes taken from the Memphis jail and shot by a mob.

— Premier Mercurio promised exemption from criminal proceedings if he will retire from public life.
— Miss Julia E. Buckley to be dean of the Woman's College of the Chicago University.

— The railroad commissioners propose plans for a union station in this city for the northern lines.
Friday, March 11.

— The Standard Oil Trust, representing \$60,000,000 of capital, to be dissolved.
— Premier Mercurio resigns.

— A great blizzard in the West; several lives lost.
— Sarah Althea Hill adjudged to be insane by a California court.

— The English press belittles on the Beig Bria matter.
— New England senators ready to resist unjust demands of Great Britain at whatever cost.

— The tariff debate continued in the House; the Senate passes the Agricultural Deficiency bill.

— A meeting held in Cambridge to discuss annexation to this city.
— The Massachusetts House passes the bill fixing the Governor's salary at \$24,000.

— Our reciprocity treaty with France concluded.
— Six suits for damages brought against the city of New Orleans by the heirs of the Italian killed by the mob a year ago last March; damages placed at \$30,000 each.

— The citizens of McLean County, Ill., dispatch to the seaboard a train of 28 cars, containing 12,000 bushels of shell corn, for the famine-stricken region in Russia.

Saturday, March 12.
— Two Nova Scotia churches burned by lightning.

— A mine explosion in Belgium; 300 unfortunate men entombed in the pit; probably 150 will perish.

— Fire alarm wires in this city to be placed in underground conduits.
— Rail-way traffic on the New York Central blocked by the blizzard.

— The great strike in the English coal trade begins; 90,000 Durham miners quit work.

— The English ministry defeated on a vote to appropriate money for an African railroad.
— Archbishop Ireland to be made a cardinal.

— A member of Parliament in England sentenced to five years' imprisonment for embezzlement.
— The New Jersey legislature ratifies the Reading combine.

— The Senate passes the Urgency Deficiency bill, and discusses the Post-Office bill; the House engages in tariff discussion.
— Death of Bishop Bedell (Protestant Episcopal) of Ohio.

Sunday, March 13.
— Dr. Parkhurst of New York spends an hour in a brothel, and tells what he saw.

— Death of the Grand Duke of Hesse at Darmstadt.
— Senator Morrill seriously ill.

— Prairie fires in Oklahoma and South Dakota.
— By the Belgian mine disaster 153 lives were lost.

— The fire alarm system in this city defeated by flames in the City Hall dome.

— Death of Dr. John Cairnes, the well-known Presbyterian clergyman of Edinburgh.
— General Booth hanged and insulted while addressing 5,000 ex-criminals in London.

— Red-pitchy proclaimed with Niagara.
THE CONFERENCES.
(Continued from Page 5.)

The tableaux and music were of the first order. A very large gathering was present. The ladies presided over attractive tables of cake, confectionery and cream. The net proceeds were \$225. During the month of March the pastor, Rev. Clark Crawford, will preach a series of Sunday evening sermons to young men. Good orchestral music will be one of the features of these services.

With one exception, all of the four quarterly conferences of Providence have been held, and word reaches your correspondent that Broadway, by an unanimous vote, invite their pastor, Rev. G. W. King, to serve them for the fifth year; *Oranston St.*, by an unanimous vote, requests that their pastor, Rev. E. W. Goodier, should be returned for the fourth year; *St. Paul's*, by an unanimous vote, requests that their pastor, Rev. J. W. Webb, D. D., for the third year; *Trinity*, by an unanimous vote, invites their pastor, Dr. R. L. Greene, to shepherd them for the second year. The quarterly conference of this latter church compliments the pastor's wife by voting for her return. Some one was thoughtful.

Your correspondent was misled by a mistake which occurs in the Year Book when he wrote that Bro. A. A. Kidder was serving *East Weymouth* for his third year. It should have been his fourth year. **MALTON.**

Brookton and vicinity.
Central Church, Brookton, held semi-centennial services, March 6 and 7. The exercises began with a men's prayer meeting, led by Dr. B. F. Upham, of Drew Seminary.

The pastor, Rev. F. F. Parkin, preached the semi-centennial sermon. Addresses were delivered by the following:

— The Rev. J. S. Moore, who wrote on tariff questions in New York papers under the nom de plume of "A. Parson Merchant."
— General Alger announces himself a candidate for the Presidency.

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ered to the Sunday-school by former superintendents, and at 3.30 a laymen's meeting was held, in which the interest reached high tide. It was led by Dr. Liberty D. Packard, of South Boston, whose pleasant manner and unique management contributed much to the interest of the occasion. A semi-centennial poem was read by Miss Mary L. Andrews. The love-feast, led by Rev. Edward Williams, of New Bedford, was full of inspiration. The climax of the day was reached in Dr. Upham's sermon in the evening. It was peculiarly pleasant to the people of Central Church to hear this masterly sermon, as Dr. Upham was converted and licensed to preach in this church.

On Monday afternoon an address was delivered to the W. F. M. S. by Mrs. Rev. J. H. James, of Rockville, Conn. In the evening was the reunion of former pastors, at which a history of the different pastorates was read by C. F. Copeland, of Brookton.

The decorations of the church were magnificent. Over the altar hung a large arch with the words: "What hath God wrought;" "1842"—the year the church was founded—ornamented one side, and "1892"—the other side. The altar was flanked with the rarest and most beautiful flowers. On the walls were four tastefully arranged canvas tablets—two containing the names of the pastors of the church in chronological order; another the names of eleven persons—men who were licensed to preach in the church (some of whom are now leading men in the ministry); and one Jewish missionary; and one the list of Sunday-school superintendents. The plan of the service and its successful completion reflect great credit on the pastor, the committee of arrangements, and the entire church.

Central Church is enjoying an unprecedented period of prosperity. She is showing herself equal to her splendid opportunities. The tide of enthusiasm has swept over the whole church. The people stick together and work together, and have already made their church the most popular one in Brookton.

The Epworth League recently presented the church with a new pulpit Bible and hymn book at a cost of \$40. The missionary subscription taken under the direction of Chaplain McCabe, Feb. 28, aggregated \$1,016.

Pearl St., Brookton.—The pastor, Rev. George Bernreuter, is closing a pleasant and successful year. He is planning to begin the post-graduate course at the University next fall. The church is in good spiritual and financial condition.

Brookton, Seaside. has enjoyed an all-winter revival. The harvest of souls continues. Four were received on probation the first Sunday in March.

Cochesett is up to the million-and-a-quarter line for missions, which is nearly double last year's collection. The class-meetings here are of the right kind. Recently two persons professed conversion in the class-meeting.

North Stoughton.—The pastor, Rev. Chas. S. Thurber, has struggled against great difficulties, and has made self-sacrifice much like the early itinerants. A great deal of help outside of the church has been given the pastor. Some advancement has been made. Lately 3 have professed Christ and united with the church.

North Easton.—Most of the benevolence are a little in advance of last year. Bro. H. S. Smith—one of our worthy superannuated preachers residing at this place—has been suffering for some time from nervous prostration.

Whitman.—The vacancies in the church, made by so many families moving to New Bedford, are being filled up. March 6, 3 were received by letter, 1 in full connection, and 1 on probation. Pastor L. M. Flocken is very hopeful for the church.

Holbrook.—La grippe, diphtheria and dancas have greatly hindered the work of the church. The latter has done as much as the two former. In the midst of these hindrances God demonstrated the truth of Wesley's words, "Our people die well." In the death of Bro. Schofield's daughter. In the last moment she said, "Lord Jesus, receive my soul!" and passed away in the triumph of faith. The year is closing with the debt on the church paid and all expenses met.

East Bridgewater.—The young people are being organized into praying bands of twelve members each, called "Epworth Gospel Dozens." They are doing good work in bringing young people into the church and helping in all its interests. On the evening of March 7 the young people gave the pastor, Rev. J. N. Geisler, a complete surprise. They came in great numbers, filling parlor, sitting room and kitchen, and bringing with them cakes, confectionery, fruits, nuts, etc. After a delightful feast they presented the pastor with an elegant student lamp. The year is closing with a most encouraging outlook for the future.

Norwich District.
Death has taken another widow of one of our preachers in mature old age and in the enjoyment of a mature Christian experience. The *Williamson Journal* announces the decease of Mrs. Elizabeth B. Blood, widow of the late Rev. L. W. Blood, who died on Saturday, Feb. 6, at the residence of her son-in-law, Judge Huber Clark, aged 78 years. She was a native of Windham, Mass. Since the death of Mr. Blood she has made her home with her daughter Mary, wife of Judge Clark. She leaves another daughter, the wife of Walter G. Morrison, of Williamstown.

Rev. A. P. Palmer gave his people a ringing sermon on the subject of temperance, on Feb. 21. A very appropriate text, "What shall we do?" furnished a practical question which the preacher proceeded to answer in language so forcible and with an earnestness so pronounced that no one failed to catch the exact meaning of his words. The "no-licensing" law in Williamstown is not very well executed, to the great satisfaction of its enemies. The preacher showed that the principle of no-licensing is right, and that on the whole they

have no occasion to be discouraged. He then pointed out the duty of the citizens, and urged his people to "stand firm for the right and move on to victory!" A few sermons of that kind would be of great service in all our churches.

On the same day Rev. A. J. Coultas, of New London, favored his people with a very interesting and able sermon on "The Modern Invasion," taking for his text 1 Timothy 5: 8. He pointed out the baneful influence of certain classes of immigrants and various things that are decidedly prejudicial to the American people and the national government. The sermon was forcibly and beautifully illustrated from history, sociology, art, architecture and current events. A verbatim report of this discourse, with photograph of the speaker, appeared in the *New London Morning Telegraph*. Bro. Coultas is now on the fourth year of his pastorate, which has been eminently successful from every point of view. His ministry here has been blessed with several revivals and many accessions to the church. He has numerous and frequent calls to deliver addresses and sermons outside of his own church and community.

O. I. C. X.
MAINE CONFERENCE.
Augusta District.
Madison is becoming a business centre on the Kennebec. There is now in process of completion one of the largest pulp mills in the country, and paper mills will probably be built in the near future. A number of dwelling-houses are going up. Prosperous woolen mills have been in operation here for years. Workmen of all classes are coming in. An aggressive Gospel is most needed. The conflict between light and darkness is severe. Some rich fruit has been gathered, but the multitude is hard to reach. Faithful pastoral work is being done.

North Anson, four miles above Madison, is a pleasant, quiet village with an intelligent people. The Methodist chapel is favorably located and is attended by a goodly number of young people, especially on Sunday evening. An Epworth League has been formed, which it is hoped will do good work. The pastor has seen the most encouraging results in some of the outlying districts. He is praying for greater fruitage here.

Portland District.
Westbrook.—The quarterly conference of the Saccarappa Church has by a unanimous vote requested the return of the pastor, Rev. A. W. Pottle, for the third year. It also voted to invite the Maine Conference to hold its session in '93 in their church, and requested that the name of the church be changed from Saccarappa to Westbrook. During the present pastorate the indebtedness of this church has been reduced from \$3,100 to \$1,800. The balance will be removed early in the coming year.

Portland, Pine St.—Rev. J. F. Clymer, D. D., is expected to return to this church for the third year, having been so invited by the official board. By faith greater things are expected the coming year.

Portland, West End.—During the pastorate of Rev. D. Pratt, the membership has been doubled. The church is in good financial and spiritual condition. A large number

"Absolutely pure" ammonia or "absolutely pure" alum, cannot make wholesome baking powder. No wonder the composition of such powders is concealed. Every ingredient used in

Cleveland's
Baking Powder is plainly printed on the label. Wholesome ingredients, wholesome baking powder, wholesome food.

Aerated Oxygen
HOME TREATMENT.

Every possessor of a bottle of Aerated Oxygen and an Inhaler is fully equipped to begin, and continue to a successful issue, the fight against these terrible Disease Germs which, it is now conceded by the most advanced medical investigators, are to be found at the root of all the Most Dreaded Ailments known to mankind. It requires but a single treatment to demonstrate its grateful relief to a sufferer from any throat or lung difficulty.

It cures—and when we say cures we mean cures—Consumption, Catarrh, Bronchitis, Asthma, Diphtheria, Hay Fever, Pneumonia, etc.

We have recently put on a Trial Set, sufficient for about two weeks' treatment, for which we ask but \$1.00.

Send for our new book of marvelous cures mailed free.

Free Trial and for Sale
8 HERALD BUILDING, Boston, Mass.
Main Office & Laboratory, Nashua, N. H.
Sold by Druggists.

Exhibit of China Dinner Sets.
The subscribers have now ready in their Dinner Set Department, 3d floor (take the lift), the largest, most valuable and comprehensive stock of Dinner Services to be seen under one roof on this continent.

All grades of value, from the low cost cottage set to the most costly porcelain banquet services.

Most of the styles are STOCKP ATTURNS, which can be readily matched for years to come, an advantage appreciated by experienced housekeepers.

We have also many costly services, duplicates of which cannot be had except by special importation.

Jones, McDuffee & Stratton,
CHINA, GLASS AND LAMPS.
120 FRANKLIN ST.
(SEVEN FLOORS).

QUAKER RANGE.
QUEEN OF THE KITCHEN.

Made in every desirable style, and sold by all progressive dealers.

Manufactured by
TAUNTON IRON WORKS,
Taunton, Mass.

Established 1854.
Sales Room 104 and 106 Pearl St., Boston.

W. H. PHILLIPS, Prop. W. H. SWANSON,
Sung for Circular. Genl. Agent.

COAL ECONOMY.
Mrs. PAIR, wife of Charles S. Parr, of the *Watchman*, says: "A deservingly poor of Kem-Kom dissolved in a common kitchen cup of water and sprinkled over a bed of coal does away with nearly one-half the ashes, though the fire is kept night and day. By raking down to a good, clear foundation, filling up with coal, and shutting all drafts at once (there is no gas with Kem-Kom), the fire can be left to itself from eight to twelve hours, and a good fire still be obtained in from five to fifteen minutes after opening drafts."

ANOTHER VICTORY FOR CLEVELAND'S.
On March 4th the contract for supplying the U. S. Army with baking powder was again awarded to the Cleveland Baking Powder Co. This makes the sixth consecutive order for Cleveland's Baking Powder from the government, and now the proposals specify that baking powder offered must be in quality equal to Cleveland's.

That is commendation that speaks volumes. Two of Jones, McDuffee & Stratton's foreign buyers call on the "Teutonic" this week for a tour of the British, French and German potteries and glass factories. The demand for handsome china and glass has steadily increased since the World's Fair exhibit at Philadelphia.

They are selling chiffonniers this month at Paine's Furniture Co.'s Warehouses, 48 Canal St., at prices lower than ever before known. It is a great opportunity for purchasers.

CHINESE MATRIMONY
Is the name of a hardy, rapid-growing, berry-bearing vine, which is the star novelty in plants for 1892. This beautiful and easily cultivated plant is illustrated and fully described in the introduction to our new catalogue of "Everything for the Garden" (the value of which alone is 25 cents). Those wishing catalogue only can obtain it by remitting 25 cents, which amount can be deducted on first order from catalogue. Postage stamps accepted as cash for either vine or catalogue.

Send your address to
DR. STARKEY & PALEN,
1520 Arch St., PHILADELPHIA.

requested the return of their pastor for the fourth year. Knightville and West End will probably again be united as one charge.

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COAL ECONOMY.
Mrs. PAIR, wife of Charles S. Parr, of the *Watchman*, says: "A deservingly poor of Kem-Kom dissolved in a common kitchen cup of water and sprinkled over a bed of coal does away with nearly one-half the ashes, though the fire is kept night and day. By raking down to a good, clear foundation, filling up with coal, and shutting all drafts at once (there is no gas with Kem-Kom), the fire can be left to itself from eight to twelve hours, and a good fire still be obtained in from five to fifteen minutes after opening drafts."

ANOTHER VICTORY FOR CLEVELAND'S.
On March 4th the contract for supplying the U. S. Army with baking powder was again awarded to the Cleveland Baking Powder Co. This makes the sixth consecutive order for Cleveland's Baking Powder from the government, and now the proposals specify that baking powder offered must be in quality equal to Cleveland's.

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